

191  
RETURNE  
FROM  
693  
6  
ARGIER.

A Sermon Preached at *Minhead* in the  
County of *Somerset* the 16. of *March*, 1627.  
at there-admission of a relapsed Christian into  
our CHURCH.

By *Edward Kellet*, Doctor of Divinity.

TERENCE 3. 12.  
*Returne ye back-sliding Children, and I will heale your backe-  
slidings: behold we come unto thee, for thou art the Lord  
our God.*

LONDON,

Printed by *J. H.* for *J. P.* and are to be sold by  
*Richard Thrale*, dwelling in *Pauls Church-yard*  
at the signe of the *Crosse Keyes*, 1628.



REV. F. V. R. N. E.

МОРЯ

A R G I E R.

A Common Pleas Bench at  
County of Somerset the 10<sup>th</sup> of March 1827.  
In presence of a respectable Christian into  
off. C. H. V. & Co.

Dr. Edward Kelley Doctor of Divinity.

The first of these is the fact that the  
 children of the poor are more likely to be  
 neglected than those of the rich. This is  
 due to the fact that the poor have less  
 money to spend on their children's education  
 and health. The second fact is that the  
 children of the poor are more likely to be  
 neglected than those of the rich. This is  
 due to the fact that the poor have less  
 money to spend on their children's education  
 and health.

NOV 10 1910

Wm. H. P. and wife, residing in T. Church-yard  
1828.





**A** Countryman of ours goinge from the Port of Mynhead in Sommerfetshire, bound for the streights, was taken by Turkish Pyrats, and made a slave at Argier, and living there in slaverie, by frailty and weakenesse, forsooke the Christian Religion, and turned Turke, and lived so some yeares; and in that time serving in a Turkish Ship, which was taken by an Englishman of warre, was brought backe againe to Mynhead, where being made to understand the grienousnesse of his Apostacy, was very penitent for the same, & desired to be reconciled to the Church, unto which he was admitted by the authority of the Lord Bishop of that Dioces, with aduise of some great and learned Prelates of this Kingdome, and was enioyned pennance for his Apostacy: and at his admission, and performance thereof, these two Sermons were Preached, the third Sunday in Lent. Anno 1627. one in the Forenoone, the other in the afternoon.

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**A**ccount of our going from the  
Port of Myhead in Sommer-  
shire, bound for the straits, was taken  
by Turkish Pirates, and made a Slave  
by Alger, and living there in Slavery  
travelling and working, for some time  
and turned Turk, and lived so some years; and in  
that time serving in a Turkish Ship, which was  
taken by an Englishman of war, was brought back  
again to Myhead, where being made to understand  
the goodness of his Apostasy, was very penitent  
for the same, & desired to be reconciled to the Church,  
unto which he was admitted by the authority of the  
Lord Bishop of that Diocese, with advice of some great  
and learned Prelates of this Kingdom, and was enor-  
med penance for his Apostasy: and as his admis-  
sion, and performance thereof, these two sermons  
were preached, the third Sunday in Lent. Anno  
1627. one in the Forenoon, the other in the after-  
noon.





## GALATIANS 5. 2.

If yee be circumcised, Christ shall profit you nothing.



IN these giddie times, when it is esteemed a piece of Religion, for the People to censure their Priests; if I bee blamed, and it bee iudged vnfit, (a) that I spend my

*a Frons est occipitio prior, & sedulus pastor, suis magis oculis, quam alienis greges suos quam alienos lustrare debet.*

paines this Sabbath, in another mans Cure, and not in my owne; let mee assume this iust defence, That I was neuer absent (b) wilfully; and though I might alleadge, that euery true Pastor, is a Pastor in any part of the world; and we are commanded, when we haue opportunity, to doe good, Gal. 6. 10. and there is no such opportunity of doing good, as when expectation is raised, by new or strange occurrences: yea, we are bound, not onely to doe good, but to doe the most good we can; (c) and if wee could doe all that is commanded, we haue done but what was our dutie to doe. Yet more fully to free, both my most worthy fellow-labourer, and my selfe, from the aspersions of intrusion, and of being Polypragmons (which hath beene whispered among you) be pleased to know, that no part of this businesse, is

*Dictum Xaverij.*

*b Non licentia*

*sed libertate, sed*

*necessaria seruitute; which was*

*S. Augustine his*

*excuse to the*

*Clergie, and*

*people of*

*Hippo, Epist.*

*138.*

*c Luk. 17. 10.*

B

vnder-



*d In adiaphoris  
licet per se in-  
iuncti operis  
qualitas in-  
noxia sit, adiun-  
cta tamen au-  
thoritatis pondus,  
obnoxium man-  
dato; manda-  
tumque, peccato  
facit obnoxium,*  
Bernard.

*e i Cor. 16.9.  
Ostium pro  
Occasione,  
A.G. 14. 27.  
& alibi.*

*f Quā ad Orien-  
tem spectat, Ca-  
padocia & Ha-  
ly-fluvio finiti-  
ma, ab Occidente,  
Bythinia, à Me-  
ridie, Pamphi-  
lia; à Septentri-  
one, Ponto Eux-  
ino clauditur.*

*g In quā Eccle-  
siae erant innu-  
merabiles, saith  
S. Augustine,  
in his Booke  
de unitate Ec-  
clesiae, cap. 12.  
h Manusculi in  
Praefat. in Epist.  
ad Galas.*

undertaken of our owne heads, but all by the direction of our lawfull Superiours. And if it were but a thing indifferent, wee might not disobey them; (d) but being so good in it selfe, and vpon so vnusuall an accident, when a great doore, and effectuell, is opened vnto vs, (e) if wee deserue no thanks, yet we feare no reproofe, vnlesse this be imputed for one; That I am so long from my Text.

*If yee be circumcised, Christ shall profit you nothing.*

**T**Hat the Apostle spake to the Galatians, euery one knoweth; but, neither what the Galatians were, is so manifest vnto all, nor why hee wrote thus vnto the Galatians. First, of the first. The Galatians were not people of one Citie, as the Romans and Corinthians, and the like were; nor was any Citie of the world called *Galatia*, but it is the name of a whole country, situated in *Lesser-Asia*, called first *Gallo-Gracia*, because of the French Colonies thither transplanted, and there fixed, and then *Galatia*: which contained a great tract of ground, (as may appeare by its (f) boundaries) in which were three famous Cities, (saith *Pliny*) and innumerable Churches; (g) all which were planted, and watered by the Apostle *S. Paul*, who reduced them from idolatrie and Paganisme, vnto Christianity; *For he went ouer all the Country of Galatia, in order, strengthening all the Disciples, Acts 18. 23. radicis, sigillatim, one Church after another*; euery Church hee visited. (h) Now as this is the onely Epistle of his thirteene, which was written to a whole Prouince, to all the Brethren of Galatia; and a large letter written with his owne hand, which he did not doe often, and therefore intimateth, that they should consider of it, as a singular testimony of his loue; *You see (saith he) how large a letter I haue written to you with mine owne hand, Gal. 6. 11.* so the cause why he wrote it, was remarkable, and is now to be vnfolded.

After that the good seede of the Gospell was sowed amongst



amongst them, whilst *S. Paul* (whose iurisdiction was not limited) did labour other where, in the conversion of others, there were certaine halfe-fac'd Christians, who receiued Christ, as a Preacher of the Truth, as a patterne of Holinesse in his owne person, as a guide vnto perfection, for all them that beleueed in him. But the forgiveness of sinnes, and Reconciliation with God, and the iustification of Man, they ascribed to the workes of the Law, and not to Christ. Briefly, to our purpose, thus, *Acts 15. 1. Certaine men came downe from Iudea, and taught the Brethren, saying, Except yee be circumcised after the manner of Moses, yee cannot be saved: what sort of men, these Seducers were, is mentioned, Acts 15. 5. They were of the sect of the Pharisees, which beleueed. These Christian-Iewes, or Iewish-Christians, would ioyne Moses and Christ, the Law and the Gospell, forgetting the substance of the Precepts giuen vnto them, Levit. 19. 19. Thou shalt not let thy Cattle gender with a diuers kinde; Thou shalt not sow thy field with a mingled seed, neither shall a garment of linnen and wool. len come upon thee. And Deut. 22. 9. Thou shalt not sow thy vineyard with diuers seeds, nor plough with an Oxe and an Asse together. Nor would they remember what was written in the Gospell, Mat. 9. 16. No man putteth a piece of new cloth upon an old garment; neither doe men put new wine into olde bottles. All which places, doe in their morall, forbid mingling of Religions, as the Fathers expound them: (1) so, whilst they would be both Iewes and Christians, they were neither true Iewes, nor perfect Christians.*

not say with *Caietan* it is not to be vnderstood literally; because they had many Mules at one time, *euen 145. Exra 2. 66. & others* ordinarily, at other times, before that, *2 Sam. 13. 29.* yet I will say with *Iscbius*, The mingling of the Iewish and Christian Religion, might be ayimed at; that the water of Baptisme, was to wash away the bloud of Circumcision, that the Oblation on the Altar of the Crosse, being at the time of the Euening Sacrifice, was to consummate all Sacrifices. *Procopius Gazens*, on the place. *Non absurde, pradiu sub inuolueris, prohibet, ne diuersam sectemur Religionem.* And for the place of the Oxe and the Asse in *Deuter*. *Procopius* saith well; *Bos, Victimæ, Cibos, sacer est: cum Asinus neutrius usum præbeat:* and since he applieth the Asse to Heretikes or Grecians, I thinke I may much more to the Iewish Ceremonies, which were as the Asse that Christ rid vpon; and did carry Christ, as the Asse did *Isa.* when as he said truly, *Non tibi, sed Religioni:* so the respect was borne to the Ceremonies, not for their own sake, but for Christs.

*i. Negat est non  
veteribus con-  
miseri, saith  
Ambrose; and he  
proueth it  
from the place  
of S. Math.  
Tertullian vn-  
derstandeth by  
them, the Old  
and New Te-  
stament, In lib.  
de Oratione,  
cap. 1. Christus  
nouis Discipulis,  
nouam orationis  
formam deter-  
minauit. Oportet  
enim, in hac  
quoque specie, no-  
uum vinum, nouis  
tribus re-  
condi; & nouam  
plagulam, nouo  
assui vestimento.  
See him to the  
same effect,  
contra Marcio-  
nem, 3. 15. &  
contra eundem,  
4. 11. And con-  
cerning the  
former place of  
Leuiticus,  
though I will*



Of this kind, were the *Millenaries* long after, who would haue the Law and Circumcision in force with the Gospell, whom *Epiphanius Hares. 77*, From my Text confuteth: yet through the inticing of those false Brethren, the simple *Galatians* were bewitched; and began to place confidence in the vertue of Circumcision. Our holy Apostle in two Epistles doth many wayes confute this error. It is an idle distinction, which *Cornelius Cornelij à Lapide* the Iesuit maketh, betweene the Epistle to the *Romans* and this Epistle; That this was written against the Gentiles onely, but the Epistle to the *Romans* was writ against both Iewes and Gentiles: for, the Apostle heere wrote, against the Gentiles for *Iudaizing*; and against the Iewes for seducing them. *Tertullian aduersus Marcionem lib. 5*, saith, This is the principall Epistle, *aduersus Iudaismum*. But an exacter difference is this: In this Epistle he fighteth chiefly against the Ceremonials, to which the Gentiles were now incaptiuated; In the Epistle to the *Romans*, his maine force is bent, against the morall works of the Law, of which the Iewes boasted, aboue the Gentiles; that euen they, do not iustifie a sinner, much lesse the Ceremonials, but onely Faith in Christ. Fetch all the Arguments, who pleaseth, at the fountaines head, this being an easie *Epitome* of it: that conuincing by deeper demonstration, and eloquence maiestically, this Epistle to the *Galatians*, rather reproouing, then teaching, in phrales not so loftie, as homely, and fitting to new conuerts. (k)

kHierom thus  
Altiore sensu,  
& profundiori  
bus usus est ar-  
gumentis ad  
Romanos. Ad  
Galatas, modera-  
tiori stilo, incre-  
pat potius quam  
docet, & com-  
munes sententias  
communis praxi-  
one vestit.

But let vs come, first to the wordes in a lumpe, then to the pointes in seuerall,

The *Syriac* hath it, *If you Be circumcised, Christ doth profit you nothing*. May I adde, if it had beene read, *If you shall be circumcised Christ shall profit you nothing*: that there in no difference, in sence from these words, *If you Be circumcised, Christ shall profit you nothing*. For, all the three Propositions, run to this head, to shew the present dangerous estate of them, who trust in Circumcision.

The points doe follow.

1. From



1. From the Persons spoken vnto, viz the *Galatians*, If ye be circumcised, is afforded libertie to examine, whether the Iewes, and Gentiles, where vnder the same tye and yoke, concerning *Circumcision*, when S. Paul wrote thus? 2. From the Commination, *Christ shall profit you nothing*, is occasion administred to shew, what the losse of Christ is, and how heinous is that sinne of beeing circumcised, which is attended with so dread-full a punishment, as the receauing of no benefit by the death of Christ.

But let the Emphasis on *men* and weigh, that he saith not, If ye haue bin circumcised, but, *si circumcidamini*, If ye be Circumcised; then thirdly and lastly, from the present tense of the verbe, as the former point is punctually established, viz the danger of damnation, that they are in for the present, who trust in Circumcision, and are Iewes in heart; so is it not auerred nor intended, that a Gentile Circumcised, and after repenting, is in that woefull case: but rather from the present danger of obstinate Iudaizing-Gentils, the future freedome of the Circumcised Gentile, whensoever hee becommeth a Repentant Christian, may be iustly gathered, or inferred. Thus did the present occasion set me on this Text, and the pointes are drawne and forced to the present occasion. Proceed we now orderly.

Whereas the first Quære is, Whether Iewes and Gentiles, were equally bound, to abandon Circumcision; I distinguish, that the Iewes were of two sortes, the first, Obstinate vnbeleeuers, who had no part in Christ, and of those, the quæstion is not vnderstood: the second sort, were Iewes, yet Disciples, party-coloured Christians, and those mens case, varied from the Gentiles. For, though it had been their safest way, to haue renounced Circumcision, after they were initiated into Christ, yet these men might haue kept vp Circumcision, which was wholly forbid vnto the Gentiles. Indeed at any time, after Christ's death, if the Iewes had vsed Circumcision, as thinking it absolutely necessarie to saluation, they had sinned (1) For it was 1 *Credham ad.*



*buc Signum du-  
rare, & tunc si-  
gnatum nondum  
venisse, & sic  
excidebant a  
Christo. Aquin.*  
in his Lektion  
on my Text.  
*m* See Aquin.  
1.2. Quest. 103.  
Artic. 4.  
*n* Scotus dislikes  
it; and though  
*Conrade Koellin,*  
on Aquin. 1.  
2. Quest. 103,  
taxeth Scotus,  
that he tooke  
not aright,  
what *Augustine*  
and *Thomas*  
vnderstand, by  
the Diuulgation  
of the Gospell;  
and thereupon  
distinguisheth,  
There is a dou-  
ble Publication  
of the Gospell,  
*Vna imperfecta,*  
*quando per Apo-  
stolos & alios*

*predicati erant Articuli fidei,* and the Necessitie of the Sacraments of the New Law, and of the Præcepts of Christ. The other is the perfect Promulgation of the Gospell, where the afore-said thinges were preached, and the sufficiencie of the New-Law without the Legals, and the inutilitie, yea hurt of the Legals. After this Publication, *Aquin* meaneth, it was not lawfull to obserue the Legals as Sacraments; and *Scotus* opposeth not this, saith *Koellin*: yet he himselfe is too blame, first, in making an imperfect Preaching of the Apostles, which was most perfect, though indeed not so large, or full. Secondly, in mistaking *Aquinas*, who saith not any where, it was lawfull to obserue the Legals as Sacraments, at any time, betweene Christ's Death, and the full promulgation of the Gospell. For it was at no time lawfull, after the Death of Christ, to vse them, as Sacraments, and so the heart of his distinction is broken, which makes it vnlawfull, to vse Legals, as Sacraments, after the enlarged Promulgation, which was meere vnlawfull, at the first, or breifer Publication:

though



though they were *dead*. For, if not only Princes, but Noble-men, yea very meane persons sometimes, after they haue expired, be kept about ground, that they may bee more honorably, and solemnly interred, then why not *Moses*? Why not his Law, which being so full of Ceremonies, was not to want that ordinarie, great and last Ceremonie of a prolonged, stately, Princely, buriall? If any one be so curious, as to search, What day, what howre the Funeralls were ended, and exactly, when it was first a sinne, for the Iewish-Christians, to bee Circumcised? I will answer, that as the Lord buried *Moses*, and no man knoweth of his Sepulcher, vnto this day. Deuter. 34. 6. so perhaps it was a prognostick, that no man should know that Article of time, when the Ceremonies were so accomplishedly interred, that the vse of them, should begin to be sinnefull. (o) yet this shall not hinder me from shewing my guesse, and priuate opinion, That the Mosaicall Ceremonies were buried in the ruines of the Temple, or rather in the dispersion, vnder *Adrian*, as will probably arise from the next reason. The second reason, why after Christ's death, yea, after the manifestation of the Gospell, the Ceremonialls were not quite abolished, but permitted, is drawne from the scandall of the weake Brethren, in whose behalfe, and for whose saluation, these things were lawfully put in vre, which otherwise had beene vnlawfull. For, though we neede not yeeld any thing, when there is an obdurate passiue (p) scandall; called *Scandalum Iudeorum*, or *Phariseorum*, because, they were offended with Christ's wholesome Doctrine, *Matt. 15. 12.* and with the miraculous raising of *Lazarus*, *Iohn 11. 47.* and at his wisdomes and mighty workes, *Matt. 13. 57.* but we are to follow Christ, who did not many mighty workes there, *Matt. 13. 58.* and went thence, *Ioh. 11. 54.* and only of them, *Sinite illos, caci duces sunt cecorum.* *Matt. 15. 14.* and yet continued doing of good *otherwhere*, *Mark. 6. 6.* (q) The Prophet *Isaiab 57. 14.* saith, Not only, lay no stumbling block; but if others lay it, vexillum Crucis euola. q Consider these places; *1 Cor. 10. 32. Gal. 6. 2. Matt. 18. 6. Heb. 12. 1 Cor. 9. 19. 1 Cor. 8. 9.*

Quando ista publicatio facta sit, non Legitur in scriptura,

saith Koellin

ibid. and he speaketh of the

extended, and

(as hee calleth it) the perfect

promulgation of the Gospell.

p Tertullian in his Booke de

Velandis virginibus, Bone

res neminem scandalizant nisi

si malam mentem. Si bonum

est modestia, recundia, fastidium glorie,

agnoscant malum suum, qui de tali bono scandalizantur.

Quid enim si incontinentes dicant se à continentibus scandalizari continentia reuocandane

est? S. Hierom ad Heliodorum

is more loftie and resolute.

Licet in limine caieat pater, per

calcatum patrem perge, & fixis oculis ad

Take



Take up the stumbling-blockes, not to let it fall againe; but take it out of the way of my people. And 1. Thessal. 5. 22. Abstaine from all appearance of sinne: that is, though thou sinnest not, yet auoyd scandall, since there needed no abstaining, from the appearance of euill, if none would take offence at it. In this case S. Paul saith, *I would eat no flesh, while the world standeth, least I make my brother to offend.* Yea, if the feeble Disciples, be offended, with our omission of things indifferent, we are, no longer, to omit them. Many thousand Iewes, were turned Christians, who were zealous for Moses his Law, *Act. 21. 20.* who were scandalized by S. Paul, as if he had taught all the Iewes, among the Gentiles, to forsake Moses, saying, *that they ought not to circumcise their children.* S. James the Bishop of Hierusalem, and his Presbiters, perswaded S. Paul, to remooue this scandall, and to purifie himselfe, with others, after the manner of the Iewes: yet were the Ceremonials, now, dead, and S. Paul had truly preach't against them. For all this because this doctrine, was scandalous at Hierusalem, where were more Iewes, then in any City of the world, S. Paul did purifie himselfe: And for the same respect, because of the Iewes, which were in those quarters, did Circumcise Timothy, *Act. 16. 3.* For, Timothy his father being a Greeke, and his mother a Iewesse, Circumcision, or Vncircumcision, was Indifferent: but to establish the weake, and remooue scandall, did the great Impugner of the Mosaical rites, not omit that indifferent Circumcision. Yea, to take away this stone of offence, Circumcision was retained, a long time, in the Citie of Hierusalem, and fiftene Christian Bishops of Hierusalem were all successiuelly of the Circumcision. And the first Christian Bishop of Hierusalem, that was a Gentile, was one Marcus, in the Reigne of Adrian, after the ouerthrow, both of the Temple, and of the Citie whose name Hierusalem was changed into *Ælia.* So saith Nicephorus 3. 25. and Sulpitius Senerus lib. 2. Histor. though Baronius doth nibble at it, *ad Annum Christi 138.* In these two cases onely, Circumcision might without offence, be kept



kept on foote, by the beleeuing Iewes, euen after the promulgation of the Gospell: though they may prztend a third reason, for the continuation of it, from the words of God, *Gen. 17. 13. My Couenant shal be in your flesh, for an everlasting conenant*; yet they are to know, that *ᾠλᾱμ*, importeth not, an absolute, but a respectiue eueralstingnesse: as a Ward, is for euer a Ward, vntill the time appointed of the father, *Gal. 4. 2.* which eueralstingnesse is not vnlimited, but bounded; not simple, but referentiall: so circumcision being but a Type, was to last only, to a Typicall, paedagogicall, periodicall, eueralstingnesse, that is till the substance should come. *Deuter. 15. 17. He shal be thy seruant for euer*; yet in the Chambers of Death, the seruant is free from his master, *Iob. 3. 19.* and nor master, nor seruant, can liue for euer. *Aeternum sumitur pro seculo, quod habet finem, sed non determinatū nobis*, saith *Aquinas*. Thus much be spoken, concerning the Iewish Christians, and the reasons, why Circumcision was allowed vnto them. Now concerning the Christian-Gentile, hee was not permitted in any case, to be Circumcised, no, though hee were at *Hierusalem*, among the fauourers of Circumcision, as appeareth by the example of *Titus*, *Gal. 2. 3.* The Apostles in their Councell, reckon among other things, Circumcision, as a trouble to the Gentiles, *Act. 15. 19.* and in their missiues, *Act. 15. 28.* they account it a burden. *S. Paul* calleth it an entanglement, a yoke, a bondage, in the verse immediatly before my Text; And I testifie againe, vnto euery man, that is circumcised, that hee is debtor, to doe the whole Law; immediatly after my Text: a poore debtor, wrap't in Bands, worse then the Bonds of Vsurers; in Bonds forfeited, and impossible to be satisfied; for no meere man euer kept the whole Law. Now, least that presumptuous credulitie might cosen it selfe, in hoping that Christ, would be their Mediator, that he had satisfied the whole Law for them, and would pay their debt and blot out the Hand-writing of Ordinances, which was against them, and contrarie vnto them, and take it out of the way,

C

and.



r And yet on the other side, if a circumcised Gentile, had after, turned Christian, it is the Apostolical rule to his *Corinthians. 1. Cor. 7. 18.* Is any man called being circumcised? let him not become vncircumcised; as it is modestly rendered, in our late Translation. *Non adducat praputium*, saith the

Vulgar: but its in the Originall, *ἡ ἀκροῦς, non attrahatur praputium*. Where the Apostle secretly reprehendeth, the wicked custome of the Iewes, who by Instruments and Medicines made Circumcision to become vncircumcision: as appeareth plainly, by the opposition of the two Verbes, *ἡ ἀκροῦς* and *ἡ ἐκτομὴ*; for, they re-skin-  
ned the secret part. Hence *Martiall* made mention, *Recutitorum Iudeorum*; and their very Sabbathos, escaped not the venom of tongues, but were called, *recutita Sabbata*. Though *Origen* *ἀντιρρῶν* denyeth such a reduction or dilatation can be, yet *Celsus* that learned Physitian 7<sup>o</sup> 25. saith, it may be. *Theodoret* agreeth with vs. *Epiphanius de Mensura & Ponderibus*. about the middest of the Booke sheweth the meanes, and rearmeth the attractorie Instrument *ακροῦς* *Spastherem*, and saith, the Iewes doe father the invention of it, on the Renegado *Esau*, (who sold away his Birth-right, and thought to frustrat the signe of the true Religion, perhaps then, when to the griefe of his Parents, hee tooke two wiues, of the *Hittites*, *Genes. 26. 34.*) — Certaine it is that they who turned from the Iewish Religion, to the Samaritan, or from the Samaritan to the Jewish, were twice Circumcised; and *Symachus*, who translated the Hebrew, into Græke, was twice Circumcised; saith *Epiphanius*. Or if the Iewes embraced the Gentile Religion, as *Mendaius* and *Tobias* his sonnes did (saith *Iosephus Antiquit. Judaic. 10. 6. 6.*) *Adduxerunt sibi praputia, ut nudi quoq, non essent Græcis dissimiles*; which *Iosephus* borrowed from 1. *Maccab. 1. 17.* They made themselves vncircumcised; or as the Vulgar hath it, *fecerunt sibi praputia*. The Apostell, wholly disliketh the course, and would not haue bodily Circumcision, to bee made Vncircumcision, when once it is done, yet most severely interdicteth Circumcision to the Gentile Galatians. *If ye be Circumcised, Christ profiteth you nothing.*

View



View therefore:

First, our lamentable condition in the state of Nature.  
Secondly, the infinite blessings of our Redemption by the merits of Christ.

Thirdly, the losse of so precious a Jewell, of so great riches, as the not being profitable by Christ.

But, first, let me haue a venue with the words *Εάν μὴ περιτεμεῖσθε, nisi circumcidamini; You cannot be saved* say the false Brethren, *Acts 15. 1.*

*Εάν μὴ περιτεμεῖσθε si circumcidamini*, saith the Apostle in my Text, *If ye be circumcised, Christ shall profit you nothing.* Where *S. Paul* opposeth Christs not profiting vs, vnto Saluation denied by the *Pseudapostols*; intimating that Christs helpe, affordeth vs saluation: Christs not profiting vs, leaues vs in the state of Damnation.

*σφαιδρον*, though the word doth more properly, and natiuely, betoken gaine, benefit, emolument, or increase, as *σφαιμα* its primitiue, signifieth to heape vp, to amasse, or gather together: yet by a metaphor, it is deriued, to any manner of helpe, aide, comfort, beneuolence, profit, or assistance: all which in euery kinde, as the sound Christian reapeth by his Sauour, so hee who circumciseth himselfe, in confidence of its vertue, shall gather no fruit by Christ, no blessing any way. Christ *Εάν μὴ περιτεμεῖσθε shall profit him nothing.* The circumcised Christian, *anfert dominica Passionis effectum*, saith *Aquinas* on the place; that is, he is in no better condition, than if Christ had not dyed for him; and that estate is most commiserable, which is the first point to be explained.

That we were once happie in *Adam*, and might so haue continued; costeth sighes to remember, and teares to recount: for he represented our persons, and stood for Vs *Idealiter*, from which happinesse he fell, and Wee with Him, and in Him. One sinne, one sinne onely, the first sinne of *Adam*, brought Vs to the Vallie of death, and into this wofull plight, (as may be scene in my *Miscellanies*, as yet vnpublished.)



Rich We were, He hath made Vs Poore; yea, by cloathing Vs, hath made Vs naked. Wee were Lords of the Creatures; now Wee are seruants to sinne. We were in Him the Sonnes of God, *Luk. 3. 38.* now we are by Him, the children of wrath, *Ephes. 2. 3.* The obiect of our vnderstanding was truth; the perfection was knowledge; but now we are ignorant, *Ephes. 4. 18.* The obiect of our will was goodnesse, the perfection Loue, but now we are naturally vaine, *Ephes. 4. 17.* The obiect of our irascible part, was Difficultie, if any thing then might be said to be difficult, which might haue beene perfected in victorie; but now this facultie is growne infirme: the flesh lusteth, and as naturall men, we are sure to be vanquished. The obiect of our part concupiscible, was moderate delight, the perfection was contentment; but now we are fallen point-blanke to the contrary, *Ephes. 4. 19.* *Omnes morimur in Adamo, 1 Cor. 15. 22.* and through Him, the whole nature of euery one of mankinde, (Christ onely excepted, *who is the immaculate Lamb of God*) is corrupted, *secundum se totum, & totum sui*: insomuch, that all the faculties of our soules and bodies are depraued: and euery one is naturally subiect to euery sinne, which hath beene, or hereafter may be committed. He who desireth to see our corrupt nature more liuely painted forth, let him haue recourse to *Rom. 3.* from the ninth, to the nineteenth verse: and *Ephes. 2. 1. 2.* and 3. verses, and especially *Gen. 6. 5.* *that euery imagination of the thoughts of mans heart, was onely euill continually.* In this deplorable condition, the first *Adam* left vs; then commeth the second *Adam*, our onely Lord and Sauour *Iesus Christ*, (which is the second point, and now to be insisted vpon,) *He taketh our nature vpon him, Heb. 2. 16.* He vanquisheth Satan, and his temptations, because *Adam* was vanquished. Hee fasted, because *Adam* sinned by eating: He watcht, He prayed, He fulfilled all the Law: He was wounded for our transgressions, Hee was bruised for our iniquities: the chastisement of our peace, was vpon Him, and with his stripes



*stripes we are healed, Esa. 53.5. God hath made Him to be sin* There is not a  
*for Us, who knew no sinne, 2 Cor. 5.21. Christ hath redeemed* sentence exe-  
*Us from the curse of the Law, being made accursed for us, Gal.* cuted now, a-  
 3.13. For Vs did he sweat drops of blood in the Garden; gainst any of  
 for vs, was Hee nayled to the Crosse, and put to a most it proceedeth  
 shamefull death: for vs, did He tread out the Wine-presse our of the  
 of Gods wrath alone; and for vs, appreciativè, satisfied the mouth of  
 rigour of Gods iustice: *He dyed for our sinnes, and rose againe* Basil against  
*for our iustification, Rom 4.25. And now He sitteth at the* Eunomius saith.  
 right hand of God, speaking better things for vs, than the *that the Father*  
 blood of *Abel*. And whereas the Accuser of the Brethren, *appeared, Esa.*  
 night and day, soliciteth God for vengeance against our *6.1. but it is*  
 sinnes; Christ the great Mediator standeth between Gods *attributed to*  
 wrath and vs, and interposeth his Merits, giuing vs time *Christ, Iob 12.*  
 to repent. (/) Thus, *are we deliuered from the power of* 40. & 41. and  
*darkenesse, Colos. 1.13. yea, he hath now reconciled us, who* S Paul ascri-  
*were alienated and enemies, verse 21. We were wounded, and* beth it to the  
*the good Samaritane hath healed us; We were dead in our sins,* Holy Ghost,  
*and He hath quickned us, and hath forgiven us all our trespass-* Acts 28.25.  
*ses, Col. 2.13. He is our peace, Ephes. 2.14. In him we are* So that each  
*compleat; In him we are circumcised, with the Circumcision* person is Iudge  
*made without hands; buried with him, risen with him, Colos.* equally, in Di-  
 2.10. And God hath made us sit together in heavenly places, *uinis: yet*  
 in Christ Iesus, Ephes. 2.6. Christ Iesus of God, is made vnto *Christ hath*  
 us, *Wisdom, and Righteousnesse, Sanctification and Redemp-* now this power  
*tion, 1 Cor. 1.30. And, we are made the Righteousnesse of* of Iudicature,  
 God, in Christ. *We are iustified by his blood, and we shall be sa-* deputed vnto  
*ued from wrath by him, Rom. 5.9. Briefly thus, he hath now* him, Ioh 5. 22.  
 done vs more good, than euer Adam did harm, Rom. 5.15. *Math. 11.27.*  
 1.18. The Tri-

For, first, Adam conueyed vnto vs originall  
 sinne onely, which cannot be intended, but is alike in all.  
 Christ giueth many different graces, and increaseth  
 them; yea, many, which Adam and his posterity should  
 neuer haue had, if he had not falne: as Patience, Virgini-  
 tic, Repentance, Bowels of Pitie, and tender commiseration,  
 fraternall Correction, and the perfection of Christi-  
 anitie, glorious Martyrdome.



Christ is not  
Iudge exclu-  
sively, or by  
way of opposi-  
tion to the Fa-  
ther or the  
Spirit; but by  
appropriation.  
And this au-  
thority he hath  
as he is Man,  
Ioh. 5. 27.  
Acts 17. 31.  
And it was gi-  
uen him at his  
Incarnation,  
Heb. 1. 6.  
But the full  
actuall admini-  
stration of  
this power,  
was not till his  
Ascension and  
sitting at the  
right hand of  
God, 1 Pet. 3. 12  
Heb. 10. 12.  
*Augustine de fide  
& symbolo cap.  
7. maketh sede-  
re, to signifie a  
Iudicarie po-  
wer. All this al-  
so is proued at  
full, in my Mis-  
cellanies of the  
particular  
iudgement of  
soules imme-  
diately vpon  
death; which  
point hath ne-  
uer bin hand-  
led, as it ought  
or may be.*

Secondly, *Adams* sinne, was the sinne onely of a meere man; Christs obedience was the obedience of the Sonne of God, the Mediator betweene God and Man, the Man *Iesus Christ*, 1 Tim. 2. 5. *Adams* sinne was but the producer of that effect, which must needs haue beene in God: for God is necessarily iust, and could not be otherwise. But Christ hath brought forth mercy in God, and God might haue beene both God, and a good God, and yet not mer- cifull. For Mercy presupposeth Misery; *Miserecordia propria sedes est, Miseria*, saith Bernard, and Misery might not haue beene.

Thirdly, by *Adams* offence, Man is compared to the Beasts that perish, *Psal. 49. 12*. By the grace of Christ, we shall be *ἰσὺς ἰσους* equall to Angels, *Mark. 12. 25*. Man being at the best, in the first *Adam*, our nature was inferi- our to the Angels, *Heb. 2. 7*. yea, Christ himselfe on earth, by his suffering of death, *Heb. 2. 9*. though now we see him crowned with glory and honour; yet in other regards, Christ is preferred before the Angels, *Heb. 2. 2. 3. 5*. and *Heb. 1*. the whole Chapter is but an *Enlogie, Magnificat, and Laudatory* of our Sauour, both as God and Man, ex- alting him aboue the Angels, in his Person, and in his Of- fice, and giuing him, among other, these prerogatiues;  
1. That he is set downe on the right hand of the Maiestie on high,  
verse 3. That he is made so much better than the Angels,  
as he hath by inheritance, obtained a more excellent name, verse  
4. That God neuer spake to the Angels, *Thou art my Sonne,*  
*this day haue I begotten thee, and I will be to him a Father, and*  
*he shall be to mee a Sonne*, verse 5. But God said concerning  
Christ, *Let all the Angels of God worship him*, verse 6. *They*  
*are his ministers and instruments*, verse 7. He is a Iudge, an  
eternall Iudge; *Thy Throne O God is for euer and euer*,  
verse 8. yea, not onely the naturall humane soule of our  
Sauour *Iesus Christ*, blessed for euer; and the soule of the  
blessed Virgin *Mary* full of grace, but euen our  
bodily nature in Christ, is lifted vp, aboue Angels,  
and Arch-Angels, Cherubims, or Seraphims, or any  
Creature.



Creature of that Spirituall and Coelestiall Hierarchie.

Fourthly, *Adams* *παρεσιον*, could not reach to Christ, and infect him. Christs *υπασιον* came home to *Adam*, and not onely saued his soule, but Christs Bloud on the Crosse, besprinkled the very grane of *Adam*; and whereas the first offence, had not power enough to destroy any one in this world, if they trusted in Christ, the Obedience of the second *Adam* is not onely in the rigour of Gods iustice, sufficient for the sinnes of one world; but if GOD should create more worlds of men, and all they be sinners, and after sinne, repentant and beleeuing in Christ, the superabundant riches and treasure of his merit, could not be spent: the fountaine of his Bloud would not be dried up; they should all be saued, and GOD must rest indebted to the Crosse: it hath payed for more than can sinne, to the greatest number of sinnes and sinners that can be named by one; another man may make addition, (for all Numeration is finite) but the Infinite merit of Christ can neuer be exhausted.

Fifthly, if by the first *Adam*, Goodnesse was destroyed, not onely the same Goodnesse, is by the second *Adam* reuiued; but euen the euils of punishment, yea of faultinesse, *mala poena*, & *mala culpa*, *mala uictoria*, & *mala peccatoria*, as they are phrased by *Tertullian*, all, and euery one of these, turne to the behoufe and good of Gods children. For, we are Conquerours, wee are more than Conquerours, through him that loued vs, *Rom. 8. 37*. For, many Conquerours, through enuy, haue beene denyed Triumph; but we doe alwaies triumph in Christ, *2 Cor. 2. 14*. And wee know, that all things worke together for good, to them that loue God, *Rom. 8. 38*. Persecution, Sicknesse, Death, Temptation, Sinne and Satan, shall by Christ profit vs. Let no man blame my prolixitie, nor censure me, for much commending of Christ, whom none discommendeth; for summing vp the gaine which wee haue by Him, which none would lose. For loe, there standeth before vs, in a habit penitentiall, and of a minde (I hope) most penitent, an hainous sinner; who renounced Christ, fled from the glorious



glorious Ensigne of the Crosse, which hee receiued in Baptisme; disclayming his portion in the second Person of the indiuiduall Trinity, and in fact, if not in word, professing himselfe an enemy to the sonne of the Blessed Virgin full of grace; Iesus Christ our onely Lord and Saviour. O why didst thou flye when thou wert captiue, from him, who was thy Redeemer? and being free in Christ, though in bodily durance, wouldest thou be taken captiue by Satan? and to auoid the slauerie of the litle Diuell, the Turke, deuote thy selfe to the great Diuell the enemy of mankind? By not adhering to Christ, by wa- uing thy beliefe, by disclayming thy vow in Baptisme, by professing Turcisme, thou hast sold heauen, art initiated into hell, and hast purchased onely a conscience, frightened with horror, where the Worme still gnaweth, and still is hungry. Yea, whereas you thought to gaine by forsaking Christ, you haue forfeited all right, to all the creatures in heauen, and in earth. For, the true Christian, by hauing Christ, hath an Interest in all things: *All things are ours, and we are Christ's, and Christ is God's, 1. Corinth. 3. 33.* And he that is without Christ though hee may haue, a right, in *Foro terreno, & humano*; (for *Dominium, non fundatur, in Gratiâ; sed in Naturâ*) and we allow Proprietic, so that the *Menus* of one Heathen, differeth from the *Tuum* of another: Yet in *Foro caelesti, & Diuino*, Reuel. 5. 11. --- *Many Angels, round about the Throne, or that Throne, & spake with a lowd voyce, sayd, Worthy is the Lambe, that was slaine, (namely our Saviour Iesus Christ) to receiue, Power, Riches, and Wisdome, and Strength, and Honour, and Glory, and Blessing; and euery Creature, which is in Heanen, and on the Earth, and vnder the Earth, and such as are in the Sea, and all that are in them, not in eo as is the vulgat, but in diuinitate, all the off-spring of all Creatures, said, Blessing, Honour, Glory, and Power, be vnto Him that sitteth vpon that Throne, (to distinguish him from others who sate on other Thrones) and to the Lamb for euer and euer. They are all for Christ, and are Christs; and by Him, for vs; Wee being called*



called vnto the fellowship of Iesus Christ our Lord, 1 Cor. 1. 9. Co-heires with him, Rom. 8. 17. And a reason hereof is giuen, verse 32. If God spared not his owne Sonne, but deliuered him vp for vs all; how shal he not, with him also, freely giue vs all things? But all these things haue you lost, (poore miserable soule) by losing Christ; and this great losse, doth argue the heinousnesse of thy sinne, which is the next point in my propounded Method, to be handled.

For, though perchance you thought it, to be a small offence, and it is muttered among some vnbeleeuers, or Misbeleeuers, as if this Penance were greater than the Fault, yet you will confesse, the mercifull indulgence of our Church, and the vgliness of this offence, if you consider these five points.

First, that God hath loaded little sinnes with heauie punishments.

Secondly, that thy sinne, put into the ballance, weigheth more, than the sinne of *Caine*, or of *Achitophel*, or of the Iewes, which murdered Christ.

Thirdly, that thy sinne is made exceeding sinfull, by beleeuing in so notorious a monster as *Mahomet* was: And in his law, which is so full of beastly and sencelesse lyes.

Fourthly, the exceeding sinfulness of thy transgression, is yet aggravated, both from the excellencie of Christs person, whom thou didst forsake, (He being the second Person in Trinity, the Sonne of God, the holy Redeemer of man, the great *Messias*, the *Angelus Fœderis*,) and likewise from the rationall verities of our Christian profession.

Fifthly and lastly, whereas by thy kindred, friends, or acquaintance, (in a foolish pittie, hurtfull to thy soule) false colours are set on bad cloth; faire painting on a rotten boord; and some haue risen vp in your defence, with semblances, to make thy sinne shew lesse; I intend (by Gods grace) in a holy seruitude, for the good of thy soule, and for the terrour of others, to plucke the figge-leaues,



leaves, to take away the excuses, to remove the loose veiles and couers, that so you may see and bewaile the monstrosnesse of your offence; and that others may avoide the like.

First, therefore you will easily confesse the foulness of your transgression, if you remember that God doth all things, *ἡσυχαστὴς*; and being, *ἄριστος*, *ἰδρυταίος*, *ταπαινός* neuer punished beyond measure, any sinne; but alwaies *citra condignum*; and yet shall behold the severitie of Gods iudgments against small trespasses. *The breach of the Sabbath was attended with death, Exod. 31. 14. The gatherer of sticks in the Sabbath was put in Ward and then stoned, Numb. 15.*

*1 Moses, capitali poena subiecit eos, qui Sabbathum violarent, eā potissimum de causā, quod Mundi creationem, Sabbathi violatione, in dubium revocare viderentur, ut Rabbi Moses Aegyptius scribit, saith Bodin, in Methodo sua, pag. 312. \* And not Hieronymus alone (though Maldonat saith so) but Chrysologus Sermon 27. (& perchance some others, whom nor Maldonat, nor I ever read) more wittily, than soundly expound the words, thus;*

34. (1) Saul reiected for not destroying of Amalech, 1 Sam. 15 23. *Vzza smote for his rashnesse, 2 Sam. 6. 7.* though he intended well. *A plague sent to sweepe a whole country, for Davids numbring of the people, 2 Sam. 24. 15.* In the new Testament, *Ananias and Saphira strooken with sudden death for a lye, Acts 5. 3.* The buyers and sellers in the Temple cast out and scourged with small cords, *Ioh. 2. 14.* though their actions were conducible, to the readier administration of sacrifices in the Temple, *S. Peter was called Satan, for giuing ill aduise, Math. 16. 23.* though, *non odiendo Christum, sed se nimis amando peccauit, saith Bernard. \** And that which in application may strike horror to our soules, the Figge-tree was cursed for bearing nothing but leaves, when the time of Figges was not yet come, *Mar. 11. 23.* These were iust rewards for small offences, for *peccadillos* in the eyes of men; but euery sinne deserueth death, euen the least *anomy*, in the exactnesse of Gods iustice. One mortall sinne is not expiable with seven yeeres lying in the torments of hell. But this thy sin, was not onely mortall, not onely a breach of thy vow in Baptisme; but a flat Rebellious vnderstanding of it: A trecherous opposition, a scandalous contradiction; staying and ingrayning of the Christal clere-sauing water of Baptisme, with the bloud of Circumcision. Thy abiu-ring of thy Sauieur, was an offence, almost beyond pardon,



Pardon, and aboue Indulgence; as may appeare, by a *Dominus, ser-*  
 comparatiue Reference of some particulars, of thy Sinne, *uum post se mit-*  
 with others. In contemplation whereof, though some *tis. Scandalum*  
 doe clippe thy sinne, yet I dare say, That in diuerse re- *remittit aulbo-*  
 gards, thy sinne was greater, then that of *Caine*; He *ri: dicendo ad*  
 slew, but his Younger-Brother; but You haue slaine, as *Petrum, Vade*  
 farre as you then could, *the first borne of euery Creature, the* *post me: & Dia-*  
*Lord of Life; and haue crucified to your selfe againe, the Sonne* *bolo, Scandalum*  
*of God afresh, and put him to an open shame, Heb. 6.6. The* *mihies.*  
 bloud of *Abel* did cry against *Caine: Vox sanguinum cla-*  
*mantium fratris tui, Gen. 4.10. Vox seminum clamantium,*  
 saith the Chaldee; the voices of the little-ones, which  
 might haue descended from *Abel*, in him, did cry against  
 that vngacious Patricide; yea, though *Caine* was branded  
 all his life time, with vnusuall bodily torment; and pu-  
 nisht in his soule euer since, and all his posteritie swept  
 from the face of the earth in the flood; yet still the bloud of  
*Abel* cryeth for vengeance, Heb. 11.4. as *Aquin* expounds  
 it; and shall cry till the hand that strake the blow, doe  
 burne in fire and brimstone; so *Estius* and *Ribera*. What  
 punishment then did you deserue, in betraying your El-  
 der-brother that offered vp a better sacrifice than *Abel*,  
 and would more profit you, 'than euer *Abel* would, or  
 could haue profited *Caine*?

Thy transgression was greater then the sinne of  
*Achitophel*, for he, only with a Politicke eye, looking rather  
 on the Sunne-rising, then on the Sunne-setting, rebel'd  
 against his Lord, and Master, *Dauid*; but you haue de-  
 serted, yea arm'd your selfe, against *Dauid's* Lord, and  
 Master.

Thy Offence was greater, then diuerse of the Iewes,  
 who put our Redeemer vnto death; for, they did it  
 through ignorance, as did also their rulers, *Act. 3.17.*  
 But you wittingly against your owne Conscience, for-  
 sooke your Saviour; and though they preferred *Barabbas*  
 (who was a Robber *Iohn 18.40.* a Murtherer, *Act. 3.14.* a  
 Mutiner, *Luke 23.19.*) yet you haue adhered to one,



u See Baronius  
ad Annum  
Christi, 630.

x See Julius  
Scaliger, against  
Exercitat, 258.  
Cardan,  
Sect. 2. which  
he borrowed  
from Ioannes  
Leo, and Ma-  
ster Sandys  
from Scaliger.

every way, worse then *Barrabas*; before the most holy, iust, and innocent Christ, you haue esteemed *Mahomet*, that *Rake-shame* of the World, which was the third point propounded, and is now to be handled. *Mahomet* (I say) the *Rauisher* of his Mistress, (u) the known *Adulterer* with one *Zeid*, which he him-self confesseth in his Law, and saith, God made it sinne-lesse, and exemplarie for euer: a *Murtherer* of the Emperours Brother: a *Rebel* against *Heraclius*, who was his *Benefactor*: a *Gentile*, in some pointes, a *Iew* in others, a *Christian* in others, a *Maniche*, *Nestorian*, and *Arrian*; a very *Compound* of Heresies; a *Compounder* of Vanities; a grand *Imposter*, out of whom *Eusebius* in his *Panoply*, hath gathered, 130. Fables; and in whose *Alcoran*, there is such an hotch-potch of errors, that the sight or smell, would surfet one. Errors palpable, as the *Egyptian* darknesse: nasty, as bred in the lap of lust; so brutish, so blockish, that, knowing all his vanities would be easily confuted, he cutteth off all disputations, with the sword; and in steede of Perswasion, the Child of Truth displayed, he hath set Death before them, to keepe them fast in blindnesse; yet in spight of worldly Policy, there haue broke-forth, leauentie two principall *Mahumetan* Sectes, (x) saith *Iohannes Leo*, in his third Booke, of his *African Historie*. And *Leo* was sometime himselfe a learned *Mahumtan*; but seeing, with the eyes of his minde, their abhominable Errors; and with the eyes of his Body, such villany, as neuer was heard of, to be vpheld, by their superstitious Beleefe, contrary to sight, & sence, at one open Market in *Alcair* (as is in the same third booke) he bathed himselfe, in the Lauer of Regeneration, and detesting their Irreligion, became a *Christian*. Likewise of late, diuerse *Turkes*, haue sealed their Profession of *Christianitie*, with their Blood, euen in *Constantinople*. Yea a very Priest of their owne, a famous eminent Priest; *Ibraim Sheck*, was there stoned to death; his head after cut off, and his body burned, for preferring Christ before *Mahomet*. Diuers also of his Disciples,



Disciples were beheaded, others were made Gally-slaves, for refusing *Mahomet*, and adhering to Christ. Thus hath God his Chappell, or rather his *Sanctum Sanctorum*, in Satans temple. Turkes who dye for Christ, will arise in iudgment against Christians, who imbrace *Mahomet*. Who knoweth not, that the Turkes themselues acknowledge Christ to be a Prophet, a great Prophet, a most holy man? triumphing, that they are Lords of the two Sepulchers, the one at *Hierusalem*, the other at *Mecha*? I might enlarge, that almost incredible story of *Matthew Paris*, in the sixteenth yeare of the Raigne of King *Iohn*: that the irreligious King offered to abandon Christ, and to sticke faithfully to *Mahomet*; but the halfe-religious Turke, the King of *Morocco*, gaue King *Iohns* Embassadors to vnderstand, that if himselfe had beene to choose a Religion, he would haue chosen to be a Christian.

But small inducements may not make one to shift the Religion he was borne in: and euery giddy-brain'd shal-  
low, is an vncompetent iudge in this case. I dare auow, of all the religions professed vnder heauen, no profession in the world hath more insensate fopperies, yea, blasphemies, than their *Antilop*, their *Chymara*, their *Coran*, (common vse and custome will beare you out to call it their *Alcaron*.) Take a taste of them. (1) *Mahomet* taught, that euery red Grape had one diuell or more within it; but some haue found the diuell rather in Sacke, than Claret, and if they swallow the stones or kernels, when they eate the Rafins of the Sunne, they swallow many diuels. That the Angels and God, pray for *Mahomet*; which God, since they make but one person, to whom shall that person pray? That God sweareth by the Diuels, where he esteemeth the diuels to be greater than God. For all the world suppose, the things they sweare by, to bee greater than themselues. And *Auerroes*, that great Arabick Philosopher, and *Mahumetan* thinketh there are no diuels. (2) And that *Mahomet* diuided the moone. I haue heard much of the man in the moone, and of the Bush of bryars at his backe;

*Mahometus in Alcorano, dum vino & maxime rubeo vellet gentibus suis interdicere, finxit in quolibet uuae rubeae grano habitare unum Diabolum: Petrus Montanus de Incantationibus, pag. 200. & Julius Scaliger Exercitatione 355. and Auicen palliateth and excuseth their foppish lyes and sensuall Rules or Axiomes by expounding them Allegorically.*



which perchance, encrooked ouer to his Pole, and scratcht his necke, and made him a scald pate, *That after this life they shall marry, and be giuen in mariage: that beautifull Ganymedes shall serue at the Table, and in a word, haue their fill of all beasiall corporeall pleasures. (a)*

a See all these things punctually cited out of their *Azoars*, by *Caydan de Subtilitate*, lib. 11. pag. 213.

The grand Epicure certainly, if he was not a Fore-runner of the Great Turke, yet would quickly haue turned to his Religion. Is this a beliefe to be preferred before the Christian? Then let Garlick be valued before the Bread of Angels, the coelestiall Manna. Then let vs barter and exchange our Gold for Brasse, our Pearles for counterfeit Stones; the Fruit of the Tree of Life, which is in the midst of the Paradise of God, for the Apples of *Sodom*, which being touched, vanish into ashes. It is true, that the Turkes doe call themselues *Musselmans*, that is, *true beleeuers*, (as euery Nation of the earth presumes, they belecue aright) yet since the Turkes refuse the tryall of their Religion, by the touch-stone of Scriptures, euen of those Scriptures which themselues professe; *since the old Testament which they receiue*, hath in a thousand places prophesied of Christ: yea, all the Prophets, not onely from *Samuel*, *Acts 3.24.* but from *Enoch*, who was the seuenth from *Adam*, *Iude 14.* yea, in all faire probability, euen *Adam* prophesied of Christ, and in all certaintie, before the expulsion out of Paradise, *G O D* himselfe forespake to Satan, concerning Christ, *Gen. 3.15.* *I will put enmity betweene thy seed, and her seed: it shall bruize thy head, and thou shalt bruize his heele;* which was really accomplished on both sides, when Christ was nayled to the Crosse; the diuels inuisibly on the other side of the Crosse, saith *Origen*: I say, since God himselfe fore-promised this, not of the seed of *Adam*, but of the seed of the woman; and that it cannot be interpreted of any other, but Christ, who was the onely Stone cut out of the rocke, without the helpe of mans hand, *Dan. 2.24. id est, absq; coitu & Semine humano, de Vtero virginali*, saith *Hierome* on the place, and *Augustine* on *Psal. 99.5.* (which according to the *Septuagint*,



gint, and *Augustine*, is the 98. Psalm) since the Turkes confesse this much of this, (b) and yet cannot bring one place in all the old Testament, that euer prophesied of *Mahomet*.

Let *Mahomet* be branded for a Juggler, a Mount-bank, a beastiall people-pleaser; ingrossing beliefe to him and his contrarie to Truth, Reason, or sound Religion: which Mis-beliefe he hath established by the sword, and not by Arguments; vpheld by violence and compulsion; or tempting allurements of the world; forcing, or deluding the soules of men, rather than perswading by euidence of veritie. I cannot end yet with his person, but thus returne vnto it. That great seducer *Mahomet*, was a salacious lustfull *Amoroso*; and his intemperate lasciuiousnesse, was wayted on by infirmities and sicknesses correspondent to his lewdnesse. *Hippocrates* calleth *Coitum*, *μικρον εμπλησια*, *paruum morbum Comitiale*; but he, for his lust, and by it, was tormented with the Great-falling-sicknesse; and that disease, is a plague of an high-hand; and in him, a testimonie of a very sinfull soule, in a very sinfull body. For, whereas it is appointed for all men to die once, *Heb. 9. 27.* for that one first sinne of *Adam*; *Mahomet*, who had so many, so great sinnes, was stricken also with many deaths. For, what is the Falling-Sicknesse, but a reduplication, a multiplication of death? He fell with paine, looked vgly, with a foming mouth, and wry-distorted countenance in his fits. He rose with horror, like a pale carcase, and lukewarme corpes, betweene the liuing and the dead. He was the But against which the Almighty shot his arrowes: bearing the image and figure of an Apostata in his body by relapses; and the torments of a vessell of wrath, in his soule, for his Imposturage. Whose sicknesse is not so much denyed, as guilded ouer by his owne followers. And after death, he (promising to rise againe) lay till he stanke, and his side was eaten with dogs, saith *Eulogius* the Martyr, (who liued the next age after) in his Apologie.

But

*b Damasce*, cited by *Baronius* ad Annum 630.

thus of *Mahomet*, *Christum*

*dicunt verbum esse Dei, & eius*

*Filium; sed Creatum & Seruum; Eiusque factum ex Maria,*

*sine semine generatum; adding,*

*that the Jewes did crucifie Christ's shadow, but not*

*Himselfe.*



*c Græcam Philo-  
phiam, si quis  
Magistratus pro-  
hibuerit, ea fla-  
tim perit. No-  
stram autem  
Doctrinam, à  
primâ usq; eius  
Predicatione,  
prohibent Reges,  
Duces, & Magi-  
stratus, cum uni-  
uersis satelliti-  
bus, illa tamen  
non flaccescit, ut  
Doctrina huma-  
na, sed magis  
floret. Clemens  
Alexand.*

*Strom. 7.*

The quicke  
spreading of  
the Gospell,  
may stop the  
mouthes of  
Saracens, and  
driue wonders  
into the belee-  
uer. It was like  
Lightning,  
which spreade  
it selfe all a-  
broad, beyond  
sence. And the  
publishing of it  
may be compa-  
red to the  
Horse-man,  
*Reuel. 6. 2.*

Who rode all  
abroad, and  
was victorious.  
As may ap-  
peare, euiden-  
ced by Clemens  
Alexand. *Siro-*  
*mat. 3.*

But, (that I may come to the next point) as for our most holy, blessed, and glorious Saviour, Iesus Christ, (O pardon me my Lord, for mentioning thy salutiferous names, when I am to confound that Rake-shame, and purge my lippes from the corruption they may contract, in speaking of such an hell-hound,) I say, concerning our gracious Redeemer, the Turkes themselves doe not, they cannot say, that euer hee sinned, or was sicke, He healing all, and all manner of diseases, had not one: His soule had her fulnesse of grace: his bodily tempera-  
*ture, was most pure. In his face, syderium quiddam illuxit, faith Hierom. His whole body was speciosum, quia forma-  
tam virtute Spiritus Sancti, in cuius opere, non potest esse error, aut defectus, faith Lyra on Psal. 45.*

As for the Christian Religion, it is most rationall, and accordant to the rectified Dictates of nature; and was planted in holy simplicitie, watered with the bloud, not of Murtherers, but of Martyrs, (*Sanguis Martyrum, semen Ecclesie*) and whereas all other Religions haue decayed by Opposition, the Christian Church gathereth strength, and groweth vnder its Burden; being the pillar of truth, *1 Tim. 3. 15. Like an upright pillar, is more strong by hauing more weight upon it.* (c) And is acknowledged to bee most agreeable vnto the generall, confessed Principles of Reason, in both naturall and morall Philosophie. (d)

But I returne to the person of our blessed Saviour Christ (of whom neuer good enough can be spoken) and resume, that the Turkes themselves, confesse him to haue beene a most holy Prophet, a worker of many wonders, greater than *Moses*: that *Pilate* his Iudge pronounced him to be iust, that the people being beyond measure astonished with his miracles, said, *Mark. 3. 37. He hath done all things well.* Hee was the wonder of men, not onely *God and man, the Sonne of God; the brightnesse of his glory, and the expresse image of his person, Heb. 1. 2. The image of the invisible God, the first borne of every creature; all things being created In him, and By him,*



him, and for him, Colof. 1. 16. *ἐν αὐτῷ*. not *δι' αὐτοῦ* In him, there, Christ is the cause-Ideal, or exemplary: By him, there, he is the cause Demiourgicall, or Architectonicall, not properly Instrumentall, but by indivisible Cooperation. For him, there, he is the cause supremely finall. I cannot say much of any of these, because I intend to say somewhat of each. Moses was admonished of God, when he was about to make the Tabernacle: See, saith God, *that thou make all things according to the Pattern shewed to thee in the Mount, Heb. 8. 5.* From which fore-sight of Moses, Plato tooke his *Ideas*, saith Iustin Martyr. Now, as the Tabernacle had an intellectuall *esse*, in the notion of Moses, ere it had its *esse* materiall, and the forme of Artificials is first in the minde of the worke-man, before it is in the outward worke, saith Aristotle, *Metaphys. 7.* (though other-  
 where himselfe is the greatest Opposer, often times of Platon-  
 isticall *Ideas*, which he confuted but verbally, saith his  
 greatest defender Aquinas.) Likewise for naturall things  
 of this world, I will say, as S. Augustine did, to another  
 purpose; *Who dare say, that God doth any thing irrationabili-*  
*ter? Hee framed all things, & ἡ ἐξουσία, ἀπὸ λόγου* saith Mercuri-  
*us Trismegistus*, and the manner of making all things, was  
 directed, as well by the Reason, as by the Power, of an in-  
 finite Spirit, saith Anaxagoras. For, *Recta ratio, est lex, sum-*  
*mi Iouis*, saith, Cicero 2. de Legibus. See this confirmed by  
 Scriptures, Pro. 3. 19. Ecclesiast. 1. 10. Esa, 40. 12. Psal. 104.  
 24. Ier. 51. 15. The *Idea* of all things was in God, ere  
 they were actually produced; and this *Idea* was Christ.  
*For In him, were all things created*, saith the Text, in the o-  
 riginall. (c)

Created In Him and By Him (as by the efficient cause)  
 Colof. 1. at the latter end of the 16. verse. *All things were*  
*made by Him*, Ioh. 1. 3. And lest the word (*All*) might be  
 thought in this place, not to comprehend, the severally-  
 singular parts of multitude (because it doth not so other-  
 where) the Apostle addeth remarkably, *And without Him*  
*as not any thing made, that was made.* Where he intimateth  
 that

*e Aquinas in Colof. 1. 16. Loco Idearum nos habemus vnum, scilicet Verbum Dei. Artifex enim facit artificium ex hoc, quod facit illud participare formam apud se conceptam, & sic Deus omnia in sua sapientia dicitur facere, quia sapientie Dei se habet ad res creatas, sicut architectonici ad domum factam. Hec autem forma & Sapientia est Verbum, in ipso condita sunt, sicut in quodam exemplari.*



that God made not the world by Christ, as the workman doth the worke, by the Physicall instrument, (for this sa- uoureth of Arrianisme) but that Christ was indiuisibly co- working with the Father: yea, all the workes of the Trini- ty, *quoad extra, sunt indiuisa*. Againe, it is not said, *id est, nothing was made*, but in a more emphaticall phrase, *id est, not one thing, not any thing*; by which the Diuinity of our blessed Sauour is cleerely proued. So *Heb. 12. By Christ, God made the world.*

Lastly, all things were created not onely, *in him*, and *by him*, but *for him*. And though, concerning his humane nature, *We are Christs, and Christ is Gods*, 1. Cor. 2. 23. and *the Head of euery man is Christ, and the Head of Christ is God*, 1. Cor. 11. 3. yet, in regard of his Diuinity, *He is equal to his Father*; yea, *all things were created for Him*: As he is the Mediator betweene God and man, *God hath appointed him heire of all things*, *Heb. 1. 2. Deus ipse sine Christo, idolum est*, saith *Tertullian*: God is worshipped with false worship, if he be not worshipped through Christ. And I, for my part, solemnly professe, *I desire not heauen, or ioyes thereof, without Him. Whatsoener wee doe in word or deede, let vs doe it in the name of Iesus Christ*, *Colos. 3. 17.* Our prayers are then accepted, when they are closed, either with his Prayer, or with his Name. Yea, alwaies reiected and turned into sinne, if there be not euermore, a *tacit* or *implicite* reference to Him: yea, an actuall expression of Him, and imploring his aide, when we are lifted vp by Deuotion, or cast downe by Temptation: of which more at large by and by. O that thou hadst obserued this, and called vpon Christ when thou wast tempted! Hee hath promised, *I will not faile thee, nor forsake thee*. Therefore, silly seduced soule, it was the height of the sinne, that thou didst forsake Him; *Him who is the Fountaine of living waters, and hast hewed out, for thy selfe, Cisternes, broken Cisternes that can hold no water*, *Ier. 2. 13.* These Cisternes are thy excuses, pretensions, motiues, or false guides, which seduced thee; and these come now in order to be laid



laid open. Whereas thou hast said it, and (as I heare) sworne it, and others with thee, and for thee, *That thou wert circumcised by extreame force*, and therefore thou hopest, thou hast not lost Christ, that they rauished thy body, but not thy Beliefe, That thou didst strue, till thou couldest strue no longer, against their violence, and then with humble patience, wert content to dye vnder their hands: I must needs say (if so it were) thou were then a glorious Confessor; and if thou hadst dyed then, vnder their butcherie, Thou hadst washed thy robes in the blood of the Lambe; Thou hadst shined as the Sunne in the firmament, and beene one of the primest Saints in heaven. For, though every one shall haue the Penny of eternall happinesse, called in *Aquins Supplement, aurea*: and the Essentials of heavenly blisse, are neither more nor lesse, but every one shall possesse enough, to his full contentment, and a surplussage be remaining: (for, the entring into the Masters ioy, supposeth the ioy to be greater and larger, than he that entreth; as the house is greater than its inhabitant, and *continens mains contentos*;) yet the accidentals of Beatitude, may be more or lesse: one may haue more Talents, more Cities, than another; Virgins and laborious Pastors haue their *Aureolas* assigned them by the Schoole; but the Martyrs reward is simply about the *Aureole* of Teachers, or Virgins (as it is in *Aquins Supplement, part. 3. Quest. 96. Artic. 12*. I dare not say with Gerson, *per Martyrium, deletur in proprio sanguine, qualibet culpa, simul & poena*: yet I hold it probable, that what grace seuer a man had before, if he lost it by sinne, he shall alwaies and wholly recouer it, by Martyrdome: so holdeth Scotus and Valentin, *Tom. 4. Disput. 7. Quest. 6. Punct. 10. in fine*: and certaine, with Ciceron, *That an vniuersall absolution from sinne and punishment, is given in the preception of Baptisme and Martyrdome in priuilegiis part. Thom. Quest. 68. Artic. 2*. Given, I say, by God, for Christs sake: in Baptisme, for the present estate; in Martyrdome, for euer: so that he presently mounteth vp to indelible ioyes of heaven:



heaven. A Martyr is a Seale and Signet on the finger of the All-mightie; One of the master-pieces of GODS worke: a Rubie of Christs Crowne; most pretious is his death. Oh that thou hadst then dyed, thou hadst beene a perfect Martyr! Thy cause was good; thy willingnesse to suffer, rather than to abiure (as is reported of thee) was good: if death had presently ensued, Thou hadst beene a consummate Martyr.

These two next Sections were not preached, by reason of the straitnesse of time, yet thought fit to be inserted.

For the first, *Non Pœna, sed Causa, facit Martyrium*, saith *Augustine*; and after him, the glosse on the Psalmes: and not all that are persecuted, but they *ὅι διὰ δικαιοσύνης ἰσχυροῦ διὰ πορνείας* which suffer persecution for righteousness sake, are blessed, *Math. 5. 10.* *Augustine ad Bonifacium, Epist. 50.* *Dominus cum latronibus crucifixus est; sed quos Passio iungebat, causa separabat.* *Idem in Psal. 42.* *potest esse impiorum similis pœna, sed dissimilis est Martyrum Causa.* And one may be a Martyr, not onely for points de fide, but *Omnium virtutum Opera, secundum quod referuntur in Deum, sunt quedam Protestationes fidei, per quam nobis innotescit, quod Deus, huiusmodi opera, à nobis requirit, & nos pro eis remunerat, & secundum hoc, possunt esse Martyrii causa; unde & beati Ioannis Baptista Martyrū, in Ecclesiā celebratur, qui non pro negandā Fide (Aquinas should say, pro defensione fidei or to the like sence) sed pro reprehensione Adulterij mortem sustinuit, Aquin. 2. 2. quest. 124. artic. 5. in corpore Artic.*

Concerning the second point necessarie to Martyrdom, It is a prompt and willing minde to suffer. The good Thiefe was not a Martyr, in respect of his Cause, but in regard of his Alacrity to dye for Christ, we may so account him, at large. He that is haled to death grudgingly, is no Martyr, though he were put to true death, for the chiefest point of faith. But he who is prompt and forward to suffer, though the excessiuenesse of torment doe choke and swallow vp the exercise of Reason and Sence: so that the Patient feelth no paine, nor knoweth any thing in  
his



his extremitie; yea, though he hath not in the act of Martyrdome, any present actuall intention to dye; yet, since, as a designed Martyr, he might præcogitate thus, *I resolve to endure and suffer not onely, whilst I doe know my miserie, and feelee my paine: but when paine hath tyrannized ouer, both my knowledge and my sence, till I haue grappled with death:* I say, this mans suffering is the effect of his intention, and his intention continueth virtually in the effect: He is a true glorious consummate Martyr. That the vse of reason may be ouercome in a transcendent passion, is vnquestionable. *Ipsò momento temporis, quo ad voluptatis peruenitur extremum, pœnè omnis acies, & quasi vigilia cogitationis obruitur,* saith *Augustine, de Ciuit. 14. 16* And not onely pœnè, but Delight stealeth away the intellect of a wise man, saith *Aristotle, Ethic. 7. 9.* yea, if one should be created and preserued, in the height of any kinde of pleasure, and not be surfettèd nor abated of it, he would neuer haue one wise thought, and I should not thinke him to be a reasonable creature. For, Reason is drowned in Pleasure. Much more easily may the vse of Reason be deuoured by paine: for we see the fairest beasts, frightened from their chiefeſt delight, by feare of paine. *Nemo est qui non magis dolorem fugiat* (the Schooles reade it amisse, when they cited it, *lugeat*) *quàm appetat voluptatem,* saith *Augustine, in lib. Octoginta-trium Quaest. Quaest. 36.* Now then, as he, who committeth Fornication, if, in the moment of his dearest delight, he vsesh neither Reason nor Will, yet sinneth (neuerthelesse,) and that mortally, because he exposeth himselfe to a Passion, in which he cannot vse Reason, saith *Scotus, Sentent. 3. Distinct. 15. Quaest. 1. circa medium:* so in the passion Martyrs, if excessiue paine doe prey vpon the intellect, and the sence, leauing them for the time, both sencelesse & vnintelligent, yet is the Crowne due to their heads, as to an Act of Fortitude, *elicituè*, their minde being confirmed by it, and as to an Act of charitie *imperatiuè*. For, *greater charitie none hath, than this, that a man lay downe his life, Iob. 15. 13.* *Paulus Diaconus* writeth of *S. Cyprian,*



prian, that he answered the Pro-Consul *Galerius* thus, *Consultum mihi melius esse non quero, quam ut Deum meum adorans ad ipsum totâ mentis Auiditate festinem*: and hee addeth, *Cervicem obtulit gladio*. I cannot passe by what S. Cyprian himselfe, *Epist. 9. ad Martyres & Confessores*, saith of the admirable resolutions of primitive Martyrs, *steterunt servi Christi voce liberâ, mente incorruptâ, virtute dininâ, telis quidem secularibus nudi, sed armis Fidei credentes armati*. Steterunt torti torquentibus fortiores, ac pulsantes ac laniantes ungulas, pulsata & lanitata membra vicerunt. Inexpugnabilem fidem, superare non poterat, saniens diu plaga recepta: quamvis, ruptâ compage viscerum, torquerentur in servis Dei, iam, non membra, sed vulnera. Fluebat sanguis, qui incendi-um Persecutionis extingueret; qui flammâs & ignes Gehennæ glorioso cruore sopiret. Concerning the third requisite to Martyrdome, it is bodily Death. *Mors est de ratione Martyrij*, saith *Aquin. 2â 2æ. Quest. 124. Artic. 4.* not onely *Mors in facto esse*, but *Mors in fieri*. *Inflictio Mortis* (as *Aquin* tearmeth it) so that death follow. *Augustine de Cinit. 13. 4. Dictum est homini, morieris, si peccaveris: nunc dicitur Martyri, morere, ne pecces*. The prison, with all its engines, of chaynes, hunger, cold, and instruments of various tortures, make not a perfect Martyr, if hee suruiue, vnlesse suruiuing a while, he dye of the paines, torments, or wounds inflicted. I confesse, S. Cyprian writeth *ad Martyres*, and they were liuing: So *Tertullian* saith, there were *designati Martyres; iam inter Martyres deputandi*, as *Lucianus* the Confessor, saith to *Celerinus* the Confessor. *Cyprian Epist. 25. part. 1.* maketh mention of such, who being first in trouble, gaue good example of vertue, and were honoured, equally with Martyrs: for their hands made the Crownes, and they dranke the cup of Saluation to their Brethren: and yet he sets a traueser betweene them, and others, who did vndergoe *Consummata Martyria*, as he calleth them, which is by death onely.

A glorious Saint would haue reioyced to sit at thy seete in heauen: thou hadst come neerer to Christ, than milli-



ons of blessed Spirits: and perchance, by so much neerer, than some Angels, by how much the more thou resembledst Christ, by being baptized, in the Baptisme of blood for his glory, (which the Angels cannot doe) as Christ dyed to saue and glorifie thee: But, if thou wert not forced, if thy tongue, or thy heart consented to Circumcision, if thou didst put any trust in it, (for we haue heard and read, that the Turkes compell none to their Religion; and that *Mahomet* left this rule to his followers, to say vnto them, who differed from them in profession; *Let me haue my Lam, and take you, yours; you are free from that which I doe, and I am likewise free from that which you doe.*) I say, if thou heldest vp thy finger, or didst cast away thy hat, or sufferedst thy selfe to be drenched with *Opium*, or exchangedst the markes of thy profession, or by vsing any other abiuring trickes, or initiating ceremonies to that hellish irreligion, like other Renegadoes (which, as we hope, you did not at first; so we are vncertaine whether you did or no) thy Repentance had neede surmount thy Penance, and many teares must flow from thine eyes to wash those sinnes away.

From thy excuse, that thou wert forced to conformance thy selfe, which is one of the Cisternes, which not we, but God must try, whether it will hold water or no; let mee come to those faults, for which (I am sure) thou hast no iust excuses. You went in Turkish-guise, your apparrell proclaimed you to be a Turke, at least in semblance; the exchanging of your ordinarie clothing for the Mahometan you cannot deny, you were seene and taken in it, taken (I heare say) willingly to come to our side, but taken in such an attire as did discriminate you from a Christian; you cannot say, that daily they put on those clothes; you haue publicly confessed, your yeelding to their allurements, rather than to their violence. *Habemus confitentem Reum.* Oh why beginning in the Spirit, whilst they mangled thy flesh, didst thou end in the flesh, by subiecting thy spirit vnto them! Indeed God commanded the Iewes,

*Dent.*



*Dent. 22. 12. Thou shalt make thee fringes on the foure quarters of thy Vesture. They shal weare fringes & blew Ribband, Numb.*

*15. 38. as Memorials and Remembrances of their Duties. The Scribes and Pharisees would ouer-doe the matter, and make broad their Philacteries, and enlarge the borders of their Garments, Mat. 23. 5. Likewise the Christians in the Primitiue Church distinguished themselves from Gentiles, by wearing the Cloake, and not the Gowne, and after*

*f Super omnes exuias & peplos, Augusta vestis; superq omnes apices & titulos. —*

*Suadeo reuerere habitum (saith Tertullian.)*

*Againe, Grande pallij beneficium est; sub cuius recogitatu improbi mores vel erubescunt.*

*— Gauda palium & exulta melior iam te philosophia dignata est, ex quo Christianum vestire capisti, Tertul. in his Booke de Palio.*

*g Calcei, proprium Toge tormentum immundissima pedum tutela, Tertul. ibid.*

*b Mr. George Sandys, in the first Booke of his Trauailes.*

ter that custome taken vp, the Cloake was in high esteeme, (f) as a badge of humility, as a signe of Christian Philosophers, imitating, yea, out-going the ancient Greeke Philosophers, in simplicitie and honestie, as farre as they did, the warlike and bloody Romans: whose Gownes betokened Lordly Domineering, and were lined with pride, though fringed with (g) dirt. Cause there was, and good cause, for the Iew and the Christian, of those times, to professe their Religion, by their very Apparell. But the Turkish Turbant was nastie in the cause, sencelesse in the vse. *Mahomet*, besides that he was an vnhandsome man, and his whole race to this day, the ill-fauouredst, that are seene in the world, descending from one man; among many other foule diseases, was alwaies plagued, not onely with a Scabbed head, but a Scald pate, (h) which occasioned himselfe (as some say) to weare a white Shash (woollen would haue made his scald pate sorer) therefore his Turbant was of linnen; a faire out-side, for a purulent and stinking inside: And his followers must doe as he did, though they goe to the diuell as hee did. The present vse, euen as they intend it, is full of ridiculous folly. They will haue no haire on their head, except one locke on the top of their crowne, (so perhaps had their *Mahomet*, who was a man of much Matter, and of Running head) and by this locke, they hope to be lifted vp to Paradise; and this they couer, as the rest of their head, with a Turbant. Men besotted, not knowing the power of death, consuming their locke at length: not the power of the Resurrection, which abhorreth



so vnnaturall and deformed a sight.

To this thy great fault of wearing Vestures, of Turkish fashion, didst thou adde a greater of bearing Armes against Christians, in one of the Turkish shippes. Would you fight vnder the Banner of the *Halfe-Moone*, against the Streamer of the Crosse of Christ? and liue as a Bird of prey, in a man of Warre, and a Piraticall Thiefe of the sea, vpon most innocent and oppressed Christians? What had Christ deserued at thy hands, that thou shouldst turne thy weapons against thy Countrymen, friends, and kindred, against Christ himselfe in his members? Any blood of the Christians, shed by thy assistance, will not be washed from thee, but by a fountaine of teares; for a little blood discoloureth much water: no purple is so vnchanging, in-growne and lasting, as the purpured blood of Innocents: And when thou hast wept, whilst thou canst weepe, yet then viter the prayer of the Prophet, *Ieremy 9.1. Oh that my head were waters, and mine eyes a fountaine of teares.* Christ himselfe shed three sorts of teares, *Teares of compassion on Hierusalem, Luk. 19.41.* Oh powre forth thou the like, for those that are in any misery. Compassion is aboue a common gift, for one giueth himselfe by it; *magis dat, qui se dat, quam, qui de suis,* saith *Gregorie.* The second sort of teares, which Christ shed, were *teares of goodwill:* when *Lazarus* was dead, and Christ saw *Mary* weepe, and the *Iewes* weepe, hee wept also, *Ioh. 11.35.* whence perhaps proceeded that iniunction (that we might be like to our Sauour) *Weepe with them that weepe,* *Rom. 12.15.* Thirdly, there streamed from Christ, *teares of compunction recorded, Heb. 5.7.* not for sins (or if for sins, for our sinnes, not any one of his, who had none) but, when he was in feare or danger. Follow thy Sauour, thy guide, thy deliuerer; powre forth teares of compunction. There is no branch of thy offence, but must be laued and bathed in teares, and the spot soked-out, by weeping. Euen thy partaking with Turkes against the Armes of Christians, though some, (who themselues are suspected, to haue beene faulty, as you weare) doe sleighen the  
F offence.



offence, must cost thee many a sigh, many a bitter sobbe, many a prayer, and fruits of good workes worthy of Repentance. For thy soules sake, I desire thee, labour not to lessen thy fault; say not, Thou didst, what thou didst, to a good end, *viz.* in hope to escape their furious vngodly tyranny. Thou didst forget thine old lesson, though it be the Pearle, the Crowne, the Glory of Christianitie, *Their damnation was iust, who did (but) affirme, that S. Paul did say, Let vs doe euill, that good may come, Rom. 11. 8.* More grieuously may they be damned, who doe euill, that good may come. A Christian ought to hate sinne, with so perfect an hatred, that he ought not to commit one sinne for all the pleasures of the earth, nor for all that Satan offered vnto Christ, in his vaunting lye, *viz. for all the kingdomes of the world, and the glory of them.* Yea, if it could be possible, that the Kingdome of heauen, and the ioyes thereof should be propounded, as a reward, for the acting of one sinne, we ought not to doe that one sinne, for to purchase Heauen; and I had farre rather be, as Christ was, in hell, without sinne, than in heauen with the ioyes thereof, *Iude verse 6.* as some Angels were with sinne.

I come to thy false-guides, and most silly motiues that ensnared thee, and they were, (as I haue beene informed) these three; first, the example, with the perswasion of other Renegadoes: secondly, the sense and feeling of present miserie, with the feare of worse to come: thirdly, the baites and allurements of immunitie present, and prosperity promised. Against all, and euery of which, thou shouldest haue beene armed with a Christian Panoply.

The example of other Reuolters, should rather haue terrified, than perswaded you; since some turne for spleen, others for gaine, the most for feare, none for conscience sake. *Cherseogly* became an Apostata, to be reuenged of his father, who had taken his wife from him, amidst the solemnitie of marriage. *Vlacciah* denyed the faith, to plague his fellow-gally-slave, who called him Scald-pate. Like will to like; Scald-pate to Scald-pate; *Vlacciah* to *Mahomet*.

Others



Others change Faith for Gaine; and here the trecherous villany of Factors, is notorious; who being intrusted with much goods of their master; turne Turkes, to be masters of those goods; destroying their soules to cozen the honest-braue Merchants-Aduenturers. Among all the Reuolters in *Africa*, you cannot name one, who whilest he was of our profession, serued God daily, honoured Christ duly, liued consciously, euidenting his fruitfull faith, by multitude of charitable workes. But, such as are among vs, though not of vs, such as are to choose Religion; *Ambo-dexters*, *Nulli-filians*, such *Amphibia*, as can liue, both on Land and Water, or such as haue stayned their soules with some blacke sinnes: these are the Chamelions which will change colour with euery ayre, and their beliefe, for matters of small moment. A Sparrow will be taught to imitate the exquisite melody of the Nightingale; but she will chirpe at the end, saith the learned *Andrew Libanius*.

*Nemo potest flecti a personam diu sustinere*: and

*Desinit in piscem mulier formosa superne*,

may be the Mottoes of Hypocrites. In point of imitation, we are to follow the best men, not the worst, saith *Augustine*, in *Psal.* 39. He who of his owne deuoure without a

patterne doth well, is best to be approued; he, who secon-  
deth the first, not in time or place, but in worth, and ma-  
keth the former his sampler, deserueth the next esteeme.

Contrarily, he that leades the way in euill, is guiltie of a  
great offence; but he, of a greater, who is a follower of  
euill example: (1) for he would not take warning by his  
brothers fall, which he would haue done; and as he is an  
Ape of one precedent, so is he a leader and drawer on of  
others, which he should not be. Nor are you to follow  
good men alone, but good men, onely in good things.

Follow not *Noah* in Drunkenesse; *Dauid* in Adultery,  
and Murther; *S. Peter* in Deniall of his Master. Follow not  
that which is euill, but that which is good, in the 3. Epist. of  
*S. John*, verse 11. Be yee followers of me, such as I am of

*i Augustine in  
Psal. 108. on  
those words,  
peccatum matris  
eius non delea-  
tur, thus; Quem-  
admodum Bono-  
rum Imitatio,  
facit, ut etiam  
propria peccata  
deleantur; sic  
malorum imita-  
tio facit, ut non  
solum sua, sed  
etiam malorum  
quos imitati  
sunt, merita  
sortiantur.*



Christ, saith S. Paul 1. Cor. 11. 1. *Be ye followers of God. Ephes. 5. 1.* and that must needs be in all goodnesse onely.

I passe ouer to the next branch, The perswasions of Renegadoes. *Iudah* cannot want an *Adullamite*, his friend in shew, to carry to *Thamar*, her promised gifts, *Gen. 28. 26.* nor *Ammon* a subtile *Ionadab*, to draw him to villany, *2 Sam. 13. 5.* And there will still start vp a man of Belial, a *Sheba*, to blow a Trumpet, and say, *We haue no part in Dauid, 2 Sam. 20. 1.* All these, and the like, are recounted for our terrour; that we might auoid the Inticers, Broakers, and Panders vnto sinne; and what saith the Word of God; *My sonne, if sinners intice thee, consent thou not, Pro. 1. 10.* First, perchance they told thee, *That he who doth, as most doe, fewest will finde fault with him: and that there are more Turkes than Christians.* By the same reason, a Turke must turne Gentile and Pagan; because *even at this day, there are more Infidels than Mahumetans.* Goe not by number, goe by weight. *Profer stateram & appende:* bring forth thy ballance, and weigh; and see, that much chaffe is weighed downe by a few graines of good corne: *the narrow and vneuen path, leadeth to life; the broad way to destruction.* Secondly, perhaps they told thee, Thou mightest keepe thy conscience safe and stedfast, and G O D placed neuer a bone in thy tongue, but thou mightest turne it at thy pleasure: O blinde guides, leaders of the blindeteuen iust like him, who said, *In ravi lingua, mentem iniuratum gero.* This hypocricie is a double sinne, *quia. & iniquitas est, & simulatio.* Dissembling of Religion, comes neere heresie; *Tam pro iniquitate occulta, quam pro incredulitate aperta.* The Heart is the Father, the Mouth is the Mother of speech: if there be guile or hypocricie, the issue is adulterous. Did not God frame thy body, as well as thy soule? *Thou wert to present thy body, a liuing sacrifice, holy and acceptable vnto God, and this is your reasonable seruice, Rom. 12. 1.* *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy minde, and with all thy strength, Mark, 12. 30.* Where, all the parts and faculties of the soule, and body are



are vnderstood. (k) He likes not the halfe seruice of the Soule alone, he loues the whole burnt-Offering. All is too little that we can do, that we can giue. *Causa diligendi Deum, Deus est; Modus, sine modo diligere*, saith Bernard. And that Charity is commanded, which is, out of a pure heart, and a good Conscience, and Faith vnfeined 1. Tim. 1. 5. But thy heart was not pure, thy Conscience was erroneous, thy Faith was feined. When they tempted, thou should'st haue praied: In a great suggestion, when one is cunningly set vpon, to forsake his Sauour, it is a new sinne, a sinne, *Vastans Conscientiam*, ship-wracking a good Conscience, Then, not to call actually on Christ; then, not to Loue God, aboue all things. The affirmatiue Precept bindes not, at all times, alike, and on all occasions,

But, first, When we are deuotly musing or reuoluing, of Gods Loue and Fauours, of old, bestowed on vs. Fauours, either positiue, or priuatiue; belonging, either to this life, or to the life eternall.

Secondly, When at the present, we receiue from the hand of God; some singular Blessing, concerning, the publike, or our owne particular.

Thirdly, When a man of Discretion, receiueth, either of the Sacraments.

Fourthly, When a man is Contrite, and humbled extraordinarily, by the sight of his sinnes, or desireth the *unualuable benefit of Priestly Absolution*.

Fifthly, When Gods Honor is questioned, or his Name blasphemed.

Sixthly, When we are at any solemn Exercise, of Religion, in any place.

Seuenthly, When priuately, we are in a serious delightful speculation, and Contemplation of things diuine.

Eighthly, When one is very sicke, or approaching to his Graue, or thinkes he lieth on his Death-bed.

Ninthly and lastly. Though death be farre off, if when we are terribly tempted, inwardly, or out-wardly, either

*h. Precipitur nobis, ut nostra tota Intentio, feratur in Deum, quod est, Ex toto Corde; & quod Intellectus noster subdatur Deo, quod est Ex tota mente; & quod Appetitus noster, reguletur secundum Deum, quod est Ex tota Anima; & quod, Exterior actus noster, obediat Deo, quod Est, ex tota fortitudine, vel virtute, vel viribus. Deum diligere, Aquina 2. 2. Quest. 43. Artic. 1. in Corpore.*



by our owne Concupiscence, or by Satan, or by his Agents, if we doe not practise at these times, especially, according as we vowed in Baptisme, (that is) if we renounce not then, about other times, the *Flesh*, the *World* and the *Devill*. If we do not then, feruently Pray; then actually implore Christ's ayde: if we doe not then, really *Loue God above all things, summe, appreciative, and unite our selues to him, with all our Heart, Soule, Minde and strength, we are debtors to that Law, Damnation is our Due, in Rigore.*

1. You may see some of these points, imperfectly handled, by Nauarrus, In Manual: by Sotus, de Natura & Gratia, 2. 22 by Valentian on Aquinas Summ: Tom. 3. Dispat. 3. Quest. 19. Punct. 1.

(l) In these things, when you were tempted, you were faultie: you called not on God, though he said, *Call upon me, in the time of trouble*: you sought not for Comfort of Christ, who proclaymed, *Come vnto me, all ye that be heauy laden, and I will refresh you*: you did not adhaere, to your first loue, nor cleaue vnto your Saviour. For these regards, among other, thou wert lustly (for a time) forsaken of God.

The second motiue might be, The sight, of others Freedome, and the sence, of thy Misery, their Credit, thy Chaines, without hope of help; thy present Paine, and Feare of future worse harmes. Oh, but thou shouldest haue remembred, what Christ charged thee, Mat. 10. 28. *Feare not those, which kill the Body, but are not able to kill the Soule; but feare him, who is able, to destroy, both Body, and Soule, in hell.* Thou shouldst also haue call'd to minde, what is said, *Iames 1. 2, Count it all ioy, when yee fall into diuerse Temptations; know that the Trying of your faith, worketh Patience; and let Patience haue her perfect worke. For it is thank-worthy, if a man, for Conscience sake toward God, endure griefe; (suffering wrongfully, saith the Apostle, 1. Peter 2. 19. Which hee diuinely establissheth, by our Calling, and by the Example of Christ. A thousand places may be added, bending towards this point.*

m As, Iam. 5. 8. Heb. 12. 3 & 7. verses 1. Cor. 11. 32. Act. 14. 21.

(m) The Last Motiue, why you yeelded to their temptations, might be, The consideration of your present enlargement, your freedome from all Taxes, your worldly reputation



putation among them, and the diuerſe gifts, which, as re-  
 wards, are vſually tendered to their new Proſelites; and  
 their alluring Promiſes, the Baits of vnſtable Soules. *Luk. 22, 42. Rom 8, 18. Luke 14, 27.* and the  
 What perchance they could not effect vpon you, by whole Army  
 you, by dried Bull-pizells, by knotted Ropes, tip't with of Confessors  
 black-and-blew; by Whippes diſcoloured with thy or Martyrs,  
 blood, by multiplyed blowes, fiercely inflicted on thy *Heb. 11* For,  
 Belly, by yokes, by manicles and pedicles of iron; by *Reprobus tam*  
 vnwholſome vapours, the cold dampes, and naſtineſſe *alienus exiſtit*  
 of Dungeons in the night; by reproaches, hunger, thirſt, *à verbere,*  
 nakednes, ſcorching heates, labour, and torture in the day, *quàm extraneus*  
 (for, this is the miſuſage of poore Captiued-Christians, *erit ab heredi-*  
 by the barbarous tyranny of ſauage Mahumetans) I ſay, *tate; and, Meli-*  
 what thoſe Miſcreantes by ſuch extreamities could not *us eſt, innocen-*  
 compaſſe; the enticements of pleaſure, and worldly pre- *tem eſſe, in ca-*  
 ferment, did worke about, on thee, to their deſires. The *mino ignis, cum*  
 fawning ſun-ſhine, might make you put of the habit of *Filio Dei, quàm*  
 Chriſtianitie, which the ſtorme of Perfection, perhaps, *in calo, ſine illo.*  
 made you keepe cloſe. Heere you ſhould haue remem- *Hierom in*  
 bred the Apoſtolicall Thunder-bolt, vpon thoſe, that are *Epist. ad Eusto-*  
 Louers of pleaſure, more then louers of God, 2. Timoth. 3. 4. *chium. Ne in*  
 From ſuch turne away or, the Example, of that choſen *immensum vo-*  
 Veſſel of Honor, Galat. 6, 14. God forbid, that I ſhould glory, *lumen exten-*  
 ſaue in the Croſſe of our Lord Ieſus Chriſt, whereby the World, *dam; quere, &*  
 is crucified vnto me; and I vnto the World. (n) For, how *inuenies, ſingu-*  
 can a Chriſtian be bettered then the world? when he is *los Sanctos,*  
 better then the World. Matt. 6. 20. We muſt lay our our tre- *aduerſa perpeſſos*  
 aſure, where Ruſt, Moth or Theines, thinges ſenſeleſſe, *Chryſoſt,*  
 excitate: In the one, I am a debtor to Chriſt; in the other Chriſt is a debtor to me. *Homil. 4. in*  
*Ciuitat. 18. 49,* ſaith Chriſt by ſuffering Iudas, and vſing him well, gaue a patterne to *Philip: thus,*  
 the Church, of induring euil. — *Pro Chriſto pati,*  
*quid ſperare, in aternitate, debeamus. Ambroſe, calleth Patience, the Mother of the faithfull.*  
 The Fathers haue wrote, whole tractates; Tertullian, a Booke de Patientia: Cyprian  
 another Booke, de Bono patientia. n Other places againſt the delights of this  
 world, are 2. Peter, 2. 18. — Rom. 12, 2. Iohn 5, 30. Iohn 6, 38. Eccleſiaſtes 2, 1. — Iob.  
 21. 1. Luke 6, 25. Rom. 13, 13. 1 Timoth, 5, 5. 1 Iohn, 2, 15. Matt. 49. Matt. 16, 24; ſortaffe,  
 non eſt Laborioſum homini, relinquere ſua; ſed valde laborioſum eſt, relinquere ſemet  
 ipſum: minus eſt, abnegare, quod habet; valde multum eſt, abnegare, quod eſt. Gregory  
 Homil. 32, in Euangel.

ſenſitine



sensitive or reasonable may not hurt. Our hearts must be set against the World; for, if it did love vs, wee should not love it; but since it hateth Vs, let Vs hate it; and let our conversation be in Heaven; and let vs with the Apostle, Philip. 3. 8. account all things but losse, all things but dung, that wee may win Christ: but you (poore soule) contrarily, by seeking to gaine the World, did loose Christ. False pleasures, and seeming-gaine, with-drew you from Him, who is the Great, the Only Gaine. For, if you be Circumcised, Christ shall profit you nothing.

Let me not be thought, (beloued in the Lord) to be too seuer, in aggrauating the Circumstances, of a prostrate Poenitents Sinne. I professe, my heart is moued with sorrow, for him: and pittie, toward him: I grieue with him, who grieueth: I beare, part of his burden. And whil'st I strike, I grone; whil'st I reprove, my Bowels earne, and my faint Passions melt. But, which is better, a pleasing, pleasant neate Physitian, or an healing? *Non quero medicum elegantem, sed sanantem*, said the Wise-man of old. As I expect mercy, I would not adde weight to the oppressed, nor, breake, the bruized reede. But, since in my hearing, such a Fault, was said in effect, to be payde-for too deare, with such a Pennance: since too many in this Congregation, out of a Compassion vncharitably-charitable, Lessen such an offence: since it is presumed, that Diuerse present, haue runne the same course, with the delinquent (though it cannot be prooued as yet) and since it may turne to the terror of others hereafter (who of this Maritime-towne may be taken Captiues) I haue laboured, to cut-out the Core; to shew the Renouncing of Christ, to be a most heynous, abominable, and execrable sinne. I acknowledge, We must not be too bitter (o) Salt-water is not so fit, to cleanse and whiten some things as the fresh, and somethings are better preserved, with Sugar, then with Lalt. The good Shepheard, cast not away, the lost-sheepe; but, laid it on his shoulders, reioycing,

Luke

o Sic necesse est,  
vulnerate ani-  
me, medicamen-  
tum temperetur,  
ne nimia me-  
dicamenti aust-  
ritate, amplius  
vulneretur. God-  
fridus Abbas  
Vindocinensis,  
lib. Epist. 1.  
Epist. 12.



Luke 15.5. Yea, therefore dyed, that, it might not dye.  
 When there was *mors in olla*, Meale was cast in. 2. Kings,  
 4.41. *An over-earnest impetuous Reproose, kills, instead of*  
*cutting (p)* Yet, the naughtie water and barren Ground <sup>*P Ferrum de*</sup>  
 were healed with Sakt, by the meanes of the same *Elisha* <sup>*manubrio profi-*</sup>  
 2. Kings. 2.21. *The good Samaritan, powred, as well Wine as* <sup>*lit, cum de cor-*</sup>  
*Oile into the wound. Ferè dulcia omnia, in bilem, & amaro-* <sup>*ruptione, sermo*</sup>  
*rem commutantur. The Word of God is likened to Honey. Psal.* <sup>*saith Gregorius*</sup>  
 19.11. Yet Honey applyed to woundes, breedes smart, <sup>*Magnus.*</sup>  
 saith *Plutarch* in the beginning of *Phocions* Life *κέρει δ' ἰχθ,*  
*μη μέλι; etiam mel habet satietatem.* Therefore  
 it is good, to widen the *Orifice*; and to search the  
 wound, to the bottom. *Palliated* Cures do breed more  
 paine. Therefore that thy Shame before Men, may take  
 of, the shame, which otherwise would be Great, before <sup>*q Quod est*</sup>  
 God, and all the Angels of Heauen, and all the blessed <sup>*proximi pecca-*</sup>  
 Saints at the Dreadfull Day of Retribution; and this thy <sup>*tum, est tuum*</sup>  
 present Humiliation, may finde acceptance with God, <sup>*peccatum; si tibi*</sup>  
*Condemne thy selfe, that thou mayst not be Condemned:* <sup>*placet; much*</sup>  
 The readiest way to Heauen, is by acknowledging thy <sup>*more, if he fell,*</sup>  
 offence, to haue deserued Hell. It will be a godly sor- <sup>*through thy*</sup>  
 row, breeding future Comfort, patiently, and willingly, <sup>*example. Perdi-*</sup>  
 to heare a Recapitulation of thy sinnes. With *Lots*-wife <sup>*tionis exemplum*</sup>  
 thou hast look't backe to *Sodom*. Thou hast giuen cause <sup>*ostendentes, rati-*</sup>  
 of offence to many (*q*) Thou conuersed'st with *Turkes* <sup>*onem anime per-*</sup>  
 and *Renegados*, and they are able almost to corrupt a <sup>*dite reddent,*</sup>  
 Saint: *A little leauen, leaueneth the whole lump* (*r*) The <sup>*saith Diuine*</sup>  
*Leprosie* infected the very stones, of the *Leapers*-house: <sup>*S. Augustine.*</sup>  
 and the infected stones, were to be carried away: yea, the <sup>*amara sunt, mu-*</sup>  
 vninfected stones, were to be scraped within, round-about <sup>*tant dulcia,*</sup>  
*Leuit. 14.41.* Therefore hast thou neede of much *clensing*, <sup>*quàm quæ dul-*</sup>  
 Thou hast changed, thy Habit and Vestmentes, in token, <sup>*cia sunt, amara.*</sup>  
 of change in Religion: thou hast denyed thy Faith. Thy <sup>*Natura ita com-*</sup>  
 sinne of being *Circumcised*, was a bloody sinne; Thy de- <sup>*paratum est,*</sup>  
 forming of thy head, thy *Crimen crinium*, I will call, natu- <sup>*saith Bernard,*</sup>  
 rally, morally, in a double sense *Capitale*. Thy fighting <sup>*ut cum bonum*</sup>  
 against Christians, was an offence of an high-hand, listed <sup>*malo coniunga-*</sup>  
<sup>*tur, non malum,*</sup>  
<sup>*à bono meliore-*</sup>  
<sup>*tur, sed bonum, à*</sup>  
<sup>*malo contamine-*</sup>  
<sup>*tur.*</sup>



vp against Christ. Thou wert ouer head and eares, Wholy vnder water; *thou wert Totally false; and if thou had'st then dyed, without Repentance, thou had'st bene as certainly damned, as the Demills of Hell.* The present remorse sheweth, thou wert not Finally false: thou hast recouered both thy Head aboue, and thy Body out of the waters, which might haue swallowed thee vp. And now, continuing in the estate of Repentance, and Good-workes thou art as sure to be saued, as the Angels of Heauen.

I should sinne against Christ, against this our weake Brother, for whom Christ dyed, if I left him in thoughts of Despaire, and annexed no Comfort: Therefore will I now come to the third, and last inference from my Text. That the present damnable estate, of them, that beleue in Circumcision, doth not hinder, but rather include, the blessed estate of him, who repenting after Circumcision, desireth to be receiued into the Body of Christs Church. I must be breefe. The summe is, *Repentance* is of so great a power, that it tyeth Gods hands from punishing. The first hearty Grone of a truely Contrite, and fully poenitent soule, findeth *Mercy* with the God of Mercies, though thousands cozen themselves into Hell, by selfe presuming, thinking they haue repented. Repentance washeth away sinnes, reconcileth and reunith vs vnto God, it purchaseth Grace, it prepareth vs for Glory: it is *secunda tabula post naufragium*. If Caine, Achitophel, the Jewes who urg'd our Saviours death, if Iudas, if, He that sinneth against the Holy-Ghost, of the Demills themselves could sufficiently Repent, and continue in it, I should not doubt of their Salvation. That sinne cannot be committed, which cannot be pardoned through Repentance. Let not the bold, daring presumptuous sinner heare this Truth: I speake to a Contrite Heart, to a Sorrowfull soule, a Conscience, in agonie and anguish, to keepe it from Gulph of dispaire. I cannot but adde, That innocency it selfe, giuen to Adam, was not so great a gift, as Repen-  
tance



tance, which God vouchsafeth to vs; (/) for the estate of Innocency was conferred on him, who had no opposite disposition, but Repentance is giuen to vs, who in our Naturals, and by our personall misdeedes, deserue nothing, (without the death of Christ) but wrath, punishment, and hell.

No meruaile therefore, if the Angels doe reioyce more ouer one sinner that repenteth, than ouer many righteous, that neede no Repentance; comparatiuely with others, or in their owne vnguided opinions. I proceede, by how much the offence is the greater, and the Repentance more viuid and vigorous, hearty and seruent; by so much the more is the ioy of Angels increased. Of Angels did I say? yea, of God himselfe, (t) in whom though there be no parts, nor passions properly; yet, since metaphorically, and same in peeces *in Spiritibus*: He is said to be iealous, and Angry, for our transgressions, *Ezek. 16.42.* My iealousie shall depart from thee, and I will be quiet, and no more angry, and verse 43. Thou hast fretted me in all these things *irascens mihi, contristabas me.* They vexed his holy spirit, *Esa. 63. 10.* *irascens uisus*, afflicted it. And, I am pressed vnder you, as a Cart is pressed that is full of sheaves, *Amos 2. 13.* And not onely Christ, as man, did weepe for Hierusalem, (for his enemies in Hierusalem) but, The holy spirit may be grieved, *Ephes. 4. 30.* Grieve not the holy Spirit of God, whereby ye are sealed to the day of Redemption: He may be also said, to reioyce in Goodnesse, to delight in the Repentance of a sinner. And if You, our deare afflicted Brother, bee now throughly

trite Heart (dis. reputed by men) if it be beautified with Teares as Pearles; and the Rentes sewed, couered and embrodered with seuerall Graces, as with needle worke, & wrought Gold, (which is the trimming of the Churches Rayment, *Psal. 45. 13.* —) is more precious in the sight of true iudging men, of Angels, and especially of God himselfe, then hee, that needeth no Repentance. Wherefore, let vs not fly, *cum Adamo, ad lacubras, sed cum Petro ad lachrymas.*

1 *Ipsa Spiritus Sancti substantia, que est quicquid ipse est, contristari non potest, cum habeat eternam atq; incommunicabilem beatitudinem: magisq; sit ipsa eterna & incommutabilis beatitudo, Augustin. de Genesi ad Litteram. 4. 9. Deus irascibilis est & imperturbabilis. Ambrosius thus. Gaudet Spiritus Sanctus, salutis nostre; non sibi, qui non indiget letitia.*



*u Alijs animalibus, intra ventrem, ubera in mammis designant, mulieri supernè ad pectus, ut in promptu sit, Osculari, Fovere, Nutrire infantem, quia parienti & alendi finis, Amor est, non Necessitas, Plutarch. Nullus pater tam Pater, quàm Deus; Nulla mater tam Mater, quàm Ecclesia.*

*x Augustine Homil. 49. inter Quinquaginta, alloquitur fideles adulteros, (not as wee vse to say, a faithfull Drunkard, who sets vp his rest in drinking) but, the Faithfull men that sometime had beene Adulterers.*

*Agite penitentiam, qualis agitur in Ecclesia, ut pro vobis, oret Ecclesia.*

*Nemo sibi dicat; Occulte ago: apud Deum ago, qui mihi ignoscit, quia in corde ago. Ergo, sine causâ dictum est, Quaecumq; solueritis in Terra, soluta erunt in Caelis? Ergo sine causâ, sunt claves datae Ecclesiae Dei? Frustramus Evangelium? Frustramus verba Christi? And in the last Homily of the fiftie, hee preferreth the Pardons of the Church, before the Pardons of Emperours: Certiores sunt Claves Ecclesiae, quàm Corda Regum. Quibus clauibus quodcumq; in Terrâ soluitur, etiam in Caelo solutum promittitur: & multo est honestior humilitas, quàm se quisq; humiliat Ecclesiae Dei; & labor minor imponitur, & nullo temporalis mortis periculo, mors eterna vitatur.*

sorrowfull, for your enormous sinnes, I dare say, *There is ioy extraordinary, in heauen at this time, for thy sake.* I haue shewed, that Repentance remoueth away the Sword and the Fire from Paradise, that, it openeth the Gate of heauen. I had thought, at large to haue handled these points following.

That, no man is left wholly to himselfe to be iudge of the degrees of his Repentance, and reconciliation with God; *but in great perplexities, hath neede of the Keyes of the Church, committed to Gods Priests or Ministers.* Not the learned themselves: (who would be partiall in their owne causes, though vpright Iudges of others) for euen the learnedst, and best of these, haue some times called in for ayde of their fellow-Ministers; much more, haue the halfe-learned, and the vnlearned, neede of counsaile, comfort, reprehension, of the spirituall foode of the Body and Bloud of our Lord; of Absolution and Benediction ministeriall. That God hath giuen the guidance of soules to the Ministers of the Church, *who haue a true Ministeriall Power, to remit Sinnes, and to inflict Pœnitentiall Punishments. That Church-Discipline ought to be strained vp higher, and, both in more vse and more esteeme.* That, the old iust severity of the Primitive Church did, like an Indulgent Mother, (u) Admit euen those, that had more than once offended. That, Penance is not a cold, fruitlesse, vnnecessary ceremony. (x) Then, had I thought, to haue closed with earnest exhortation to the Repentant, that, if hee knoweth any other sinnes, or Circumstances aggravating his owne sinnes, more than he hath reuealed, & which doe trouble his conscience, he would reueale them; and



not thinke this punishment can couer or cure his offences, not knowne. And, that he would all the dayes of his life, labour to worke out his saluation, with feare and trembling, and in holy duties of Christianity. *Quis nansabit ad Antidotum; qui hiauit ad Venenum?* I would also haue besought the Auditorie, not to triumph in the miserie of a Penitent; not to obiekt hereafter, that offence vnto him, that God hath remitted, by his Church: but, rather to shew their charitie, their liberality in Redee- ming of Captiues, in preuenting such sinnes; which is a worke, most acceptable to God. Lastly, if any other of this company haue done any of the like offences, which yet lye hid, I would haue made it manifest vnto them, that they haue no remedy so good, as publike acknow- ledgement of their sinnes, that they had need make their knees as hard as horne with kneeling; to cry and call to God till they grow hoarce; to weepe till their eyes bee bloud shot; to hunger and thirst after mercy, to gape and gaspe after comfort: and when they haue done all these things, or the like deedes of mortification, they would be more willing than they are now, to humble them- selues to our Church, and by her absolution, either receiue Pardon from God, or, (if it be before receiued) In- crease of Grace Spirituall.

These things, & more, I propounded to haue handled: but I haue made a great trespasse vpon the time already; and therefore conclude with Prayer vnto Almighty God.

*Uni Trino Deo Gloria.*







# A RETVRNE FROM ARGIER.

A Sermon Preached at *Minhead* in the  
County of *Somerset* the 16. of *March*, 1627.  
at there-admission of a relapsed Christian into  
our CHVRCH.

---

By *Henry Byam* Batchelar of Diuinity.

---

Reuel. 2. cap. pars 5. verse.

*Remember therefore from whence thou art fallen, and  
repent, and doe thy first workes.*

---

LONDON,

Printed by T. H. for I. P. and are to be sold by  
*Richard Thrale*, dwelling in *Pauls Church-yard*  
at the signe of the *Grosse-Keys*, 1628.



RETURN  
FROM  
ARGLER.

A Sermon Preached at  
County of Somerset the 16 of March, 1657  
at the admission of a reprobate Christian into  
OUR CHURCH.

By Henry Dym Bachelar of Divinity.

Remember therefore from whence thou art fallen, and  
repent, and do thy first works.

LONDON,  
Printed by T. H. for A. P. and are to be sold by  
Richard T. burl, dwelling in Park Church yard  
at the signe of the Croffe Keyes 1658.





REVEL. 2. cap. part 5. verse.

Remember therefore from whence thou art fallen, and repent, and doe thy first workes.



Shall be forced to doe what Israel promised *Sihon* king of the Amorites, *Numb. 21.* passe through his country, without turning aside into the Fields or Vineyards: Or as your Saylor, whom time forbiddeth most while to draw Landships, but with a Sea-marke or twaine, they make directly for

the Harbour. He whose name is Wonderfull, and whom all the Angels of God must worship, <sup>Isai. 9.</sup> and <sup>Heb. 1. 6.</sup> Bids *Iohn* write in a Booke what he saw, and send it to the seven Churches of *Asia*, cap. 1: verse 1. and here vnto the Angell of the Church of *Ephesus*, write, I passe by that strange assertion of some men in fauour of vnwritten Traditions that tell vs the Apostles receiued commandement, not to Write, but onely to Preach: and yet *S. Peter, Paul, Iames, Jude*, write, and *S. Iohn* is bid Write, I must leaue on one side, the dignity of the Pastors, and their duty on the other; and how what is written to the Churches, must be sent to the Pastor of each Church; either because as <sup>Vide Chemnit. exam. concil. Trident. parte 1<sup>a</sup>. de Epistolis Apostolorum.</sup> *An-* <sup>Laudunens. loc.</sup> selme will, their sinnes, their soules shall be required at his hands; or because the Priests lips should preferue know- <sup>Mal. 2. 7.</sup> ledge, and they should seeke the Law at his mouth. Yet

H

many



Hieron. ad Pau-  
linum.

Cap. I. v. ult.

many, with another spirit then was his who spake it, say they are wiser than their teachers, and for the Scriptures, *presumunt, lacerant.* O what senselesse fence doe those presumptuous Ignorants oft times impose vpon it? But the wisest will remember they are but Candlestickes, and because they doe remember it, they are *golden* Candlesticks: but the Candles, the Starres themselves which giue the light, are the Angels of the Churches, those whom God hath singled out and set apart to teach his people.

1 Cor. 5. 5.

In Gen. Homil.  
30.

The letter to the Church of *Ephesus*, doth follow. *I know thy workes, and thy labour, &c.* The first part whereof may be diuided into a prooffe, and a reproofe. First, what God approues and commends: secondly, what he dislikes and discommends. Many were their good workes, especially their vndergoing the Crosse and persecution patiently. They made a difference betweene weakelings, and such as offended presumptuously; they could not forbear them which were euill. Though they were ready to beare home the straying sheepe vpon their shoulders, yet the incestuous Corinthian must be cut off. Their Pulpit was not open to euery title-lesse wandring Preacher, but his calling must be knowne, ere his doctrine must be heard, and therefore they did examine such as came vnto them in the name of Apostles. And all this did they for the name of Christ: and what makes much for their commendation, they did all courageously, they fainted not. And yet after all this, comes in a *maner thelesse*, and they are reproofed. *Neuerthelesse I haue somewhat against thee, because thou hast left thy first loue.* Chrysostome speaking of the Pharisee in the 18. of *S. Luke*, that did pray to earnestly, and fast so strictly, and pay tithes so conscientiously, and yet had a poore Publican preferred before him; tels vs that he suffered a strange kinde of shipwrack. He had made a good voyage, and lost all at home in his owne harbour: this can selfe-conceit doe. I may say as much of these Ephesians. They had made an excellent voyage, and were laden with many gracious commodities, and



and lo one leake in the harbour did indanger all. This can the want of loue doe. *Thou hast leste thy first loue. Remember therefore from whence thou art fallen, and repent, and doe thy first workes.*

The parts of the first discouers the wound,  
are two { 1 *An Exhortation,* { the second declares the  
                  2 *A Direction.* { remedy.

Or here's *Remember for the time past.*

*Repent for the time present, and*

*Doe the first workes for the time to come.*

Or here's 1 *Their misery or sinne. They are fallen.*

2 *The height or greatnesse of their sinne. Whence and whither they fell.*

3 *The false, Repentance.*

4 *The Route which ye is on, or the application. Doe thy first workes.*

1 *S. Bernard hath a true saying, He that knoweth not his owne misery, is incapable of Gods mercy. And the Laodiceans in the next Cap. were in a wofull case, that said, they were rich, and needed nothing, & yet were wretched, miserable, poore, blind, naked. The first step to repent, is to know our offence; and the way to arise, is to know our selues downe. The whole neede not a Physitian, but they that are sicke, and the sin-sicke Publican calls for mercy. Indeed we haue all sinned as S. Paul tels vs: All in many things, as S. James. And though Noah were said to bee a iust or vpright man, yet it was but in *his* generations, in regard of the time wherein hee liued, and comparatiuely. And Zachary and Elizabeth were iust before God; that is, *fine face*. What they did, they did vnfeinedly, and yet iust by the fauour of acceptation, not in the rigour of examination. We may not therefore wonder that these Ephesians fell, and that their siluer was mixed with some drosse, which could not indure the fire. Nor may we thinke their fall little, whom so seuer a Commination doth attend, as is the removing of their Candlesticke out of his place.*



Ad Ephes. cap. 1.  
15. 16.

1 Reg. 7. 21.

Tertul. aduers.  
prax. of the  
Trinity.

Lyra in loc.  
Zanch. tomo 7.  
de perseuerant.  
Sanctorum.

2 Cap. 16.  
Ambrose.  
a Hip.  
a Pap.

Eccles. 7. 8.  
Pro. 5. 22.

2. The sinne laid to their charge, is the leauing of their first Loue. S. Paul tels vs, that he ceased not to giue thanks to God for them, because they had faith towards Christ, and loue towards all his Saints. S. Iohn tels vs, they were fallen from this loue: their faith is not questioned. These are the two pillars *Iachin* and *Boas*, which beare vp the entrance or porch into the Temple. Faith and charity must goe together, and must be *numerus sine diuisione*, distinguished they may be, diuided, sundred they cannot be, and be at all. And therefore it is not said, They were fallen from loue, for so they must haue come within the compasse of S. Pauls Nothing, 1 Cor. 13. but they were fallen from their first loue, *à tanto gradu*, from that seruency which formerly they had. Either they loued not *all* the Saints, or they loued them not in that measure: they were partiall, or they were cold in their affections.

This is that sinne which called for so heauy a punishment, and without Repentance and Returning to their first estate, would (notwithstanding their many other religious actions) bring on them an euerlasting misery. And yet doe we scarce loue any Saints, much lesse all, and we neuer did esteeme that doctrine which reacheth vs to loose our purse-strings, and powre out. Wee haue fed our Auditory so long with *Sola fides*, that Charity is frozen amidst the fire of our zeale, and *Lazarus* is dismissed with that cold, comfortlesse almes in S. Iames, *Depart in peace*. And most of vs are become *Custodes non Domini*, slaves to god Mammon; we haue not power of our owne. And if any be so tenderhearted, as to relieue, restore, compassionate his brothers misery; some shall vntruely iudge him for no true Christian; and other new reformers shall neere challenge him of *old* Religion. Thus dare presumptuous impiety fall not onely from her first loue, if she had euer any, but from loue it selfe, and yet shall challenge heaven for her inheritance. She shall adde sinne to sinne, and bind many together, and yet forget herselfe to be holden with the cords of her owne sinne. Shee shall fall, neuer any

Ephesian



Ephesian worse, few euer like, and yet perswade her selfe she stands vpright.

The Church of Ephesus is onely taxed for defect in loue, but many of vs are like *Mephibosheth*, lame in both feete. We are fallen, we are fallen not onely from loue to- 2 Sam. 9. 13. ward all the Saints, but from the faith we had in the Lord Ie- Rom. 8. 35. sus. Persecuion can seperate vs from the loue of Christ, Ephes. 6. 16. and the blast of affliction can make vs throw off the shield off faith. Yea, many times we fall away *non persecutionis impetusa voluntario lapsu*, the demand of a doore-keeper, or the voice of a Maide, will terrifie vs, as it befell *Peter*; and we are prone vpon the least occasion to renounce, disclaime, desie that excellent Name by which wee haue hope, the blessed name of *Iesus*. A name which euery Phil. 2. 10. 11. tongue must confesse, to which euery knee must bow, then which there is no other name vnder heauen whereby we must be saued; and of which a Heathen could giue this testimony, *Ut uno verbo exprimi non possit*. It is a name of wonder. Cic. in Verrem. lib. 2. of Sotor.

But some haue thought it tollerable, if not lawfull in time of pefecution to deny *Manente apud animus propositio*: so the minde be free. Indeed what haue not some thought, or what monstrous opinions were there euer heard of, but could finde some one or other to defend them? One commendes the quartan Ague, another writes in praise of Folly; *Anaxagoras* thinkes the snow is black, and *Catiline* si indicatum erit meridis non lucere certus erit competitor. He will sweare the sunne shines not at noone Danens in cap. 4. day. The Basilidians, the Dauid-Georgians, not onely Aug. de Heres. defend that damnable opinion of denying, but (so commonly doth one absurditie, one sinne beget another) they Gab. Prateolus. scoffed at, they scorned, they cryed shame on all the holy Martyrs for their sufferings. But we haue not so learn'd Christ. Those Chameleons liue not in our Element, nor come they within the verge of the Church. *Omnis Aristippum decuit color*. He is none of ours. No no: the resolu'd Christian will scorne to bow his knee to *Baal*. He knowes



Ecclus. 2.

Math. 10.

Thom. Aquin.

2<sup>a</sup>. 2<sup>a</sup>. q. 3. art. 2.

Math. 10. 23.

B. King, on Jo-  
nas, Lect. 29.Aquin. 2<sup>a</sup>. 7<sup>a</sup>.

q. 124. art. 3.

Apolog. cap. 1.

Euseb. Eccles.

Hist. lib. 4. c. 13.

Sixtus Senensis

lib. Sanct. lib. 1.

Aet. 7. 52.

2 Machab. 6.

ibid. c. 7.

Erasmus virgi-  
num & Martyr.  
comparat.

there is a woe to him that hath a double heart, and is faint-hearted. He knowes we may not take the name of God in vaine, much lesse deny him. And that wee must not feare those which kill the body, and are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell: and that whosoever shall deny his Sauour before men, shall one day be denyed before God. This makes the Schooleman resolute, that vpon paine of damnation, we are bound in some cases to abide the trial, and confesse our faith, when it shall conduce either to the honour of God, or the profit of our neighbour. And that indulgence of our blessed Sauour, of flying from City to City, is neither for all men, nor all times. This made the Saints, the seruants of God, not onely not deny, but to proclaime themselves Christians, and to run vpon those vn-sufferable torments and iawes of death, *ex zelo fidei & charitate fraterna, &c.* saith Aquinas. Out of the seruency of their faith, and to hearten and encourage their Brethren. The Martyrs haue often come forth and offered themselves to the fire, or other furie of their enemies. This made Tertullian cry out, *Christianis quid simile?* &c. What may be compared to the Christian? question him, and he is glad: accuse him, and he saith guilty: adiudge him to death, and he will giue thee thanks. This made Antoninus Pius giue a liberall testimony of them in his time, It is their desire in Gods quarrell rather to dye than to liue.

Not to speake of *Isaiah* cut in twaine, *Jeremy* stoned, *Ezekiel* beheaded, *Daniel* in the Denne, and his three companions in the Ouen: and indeed which of the Prophets haue not beene persecuted and slaine? nor of *Elenzer* beaten to death being fourescore yeere old and ten? nor of that honourable woman, and her seven sonnes, enduring to the amazement of the tormentors. And though it be most true as one saith, *Parentes atrocius torquentur in liberis quam in seipsis.* The poore Mother suffered more Martyrdomes, than shee had children, and euery stripe



stripe their backs felt, went to her heart, yet she exhorted eury one of them, with a manly stomacke, and prayed them all to dye courageously, neuer deploring that she had brought them forth to such misery, but overioyed that she should be the mother of so many Saints.

And though I know it to be true what the Orator hath *vetera exempla profectis fabulis iam audiri*. Yet will I touch *Cic. 3. in verrem.* at a few of those holy Saints and blessed Soules in Heauen Who willingly, ioyfully, constantly yeelded vp their spirits in his quarrell, who first trod out the way, and shed his blood for them. *Polycarpe*, When many urged him to deny his Sauour and save himselfe, answered resolutely, fourescore and six yeeres haue I serued him, neither hath he euer offended me in any thing, and how can I reuile my king who hath thus long preferred me? And when the *Proconsul* threatned to burne him, his answer was, Thou threatnest fire for an hower, which lasteth a while and is quickly quenched, but thou art ignorant of the euermolting fire, of the day of iudgment, and of the endlesse torments which are prepared for the wicked. And being now come to his last, he turneth from his persecutor to his Maker. O God (saith he) I thanke thee, that thou hast graciously vouchsafed this day and this houre, to allot me a portion among the number of Martyrs and seruants of Christ. *Ignatius*, when he was sent from Syria to Rome to be meat for wild beasts. Now (saith he) doe I begin to be a Disciple, I weigh neither visible nor invisible things: Let fire, Gallowes, Violence of beasts, bruising of bones, racking of the members, stamping of my whole body, and all the plagues Satan can inuent light vpon me, so I may win my Sauour Christ. *Simeon*, Bishop of *Hierusalem* being an hundred and twenty yeeres old, was scourged many daies together, and at last crucified. *Peter* a Noble man of *Nicomedia*, had his body rent in pieces with the lash, afterward, vinegar mixt with salt, was powred into his wounds, and last of all he was fryed to death vpon a Grediron.

*Euseb. Eccles. Hist. lib. 4. c. 19.*

*Idem lib. 3. c. 31. Gr. 35.*

*Fox 3<sup>rd</sup> persecuti- one.*

*Euseb. Eccles. Hist. lib. 3. cap. 6.*

*Sanctus,*



Idem lib. 5. c. 1.

*Sanctus*, one that would neither confesse his name, kindred, or country, but onely that he was a Christian, had his body fired, seared, scorched with hot plates of brasle.

Fox in decima  
persecut. ex Ba-  
sil.

Forty Martyrs, yong Gentlemen, for professing themselves Christians, were in the depth of winter compelled to stand in a Pond all the night, and in the morning, taken out and burned. Take one Woman among the rest,

Euseb. lib. 5. c. 1.

*Blandina*, who was tormented from morning till night; the executioners tormenting her by turnes, and after a world of cruelties, she was wrapped in a net, and tumbled before a wilde Bull, which tossed her too and fro vpon his hornes; and for a farewell, she had her head di-

Iaques de La-  
uardin Hist. of  
Scanderbeg.  
lib. 11.

uided from her body. I haue read of some, and those some of the valiantest the world did see within their age, who, after all kinde of ignominy and Turkish crueltie practised vpon them, were fleaed aliue by little and little, for

Heb. 11. 32.

Euseb. lib. 6. c. 40

Gr. 41.

Ibid. cap. 41.

Gr. 42.

Ibid. cap. 40.

Idem lib. 5. c. 1.

Fox decima  
persecut.

fifteene dayes together. And (to borrow the Apostles words,) what shall I more say? for the time would be too short for me to tell how some had their eyes pricked out with sharpe quilles, as *Metras*: some were beaten to death with cudgels, as *Ischyron*: some had all their teeth

a D. King on  
Jonas, Lect. 24.

b D. Benefield

on Amos, Lect. 7

c Gab. Proteo-

lus lib. 7. § 7.

d Erasmus vir-

ginum &amp; Mar-

tyr comparat.

Tertul. apol. c. 50.

Hemming in

Psal. 84. vers. 7.

beaten out of their head, as *Apollonia*. And what should I speake of the setting them in the stockes, and stretching their legges vnto the fifth hole? or of the iron chayre, wherein they sate broyling to death? of holes made in their neckes, and their tongues drawne out backward? their eyes pulled out, and the hollow places seared with hot irons? pawning in mortars? rowling in barreles armed with pikes of iron? Womens breasts seared? Virgins faces whipped? their whole body abused, prostituted and tormented? I am faint in telling, and you bee weary in hearing, but they vnterrified, vndaunted, endured all couragiously. *Tyrannorum ingeniosa crudelitas*, saith one. The bloody Tyrants set their wies on work to inuent torment; but *nihil proficit exquisitior quæq;*, saith another: the more the torments, the more the Martyrs. Their blood was like corne sowne, one brought forth many.

Yea,



Yea the persecutors themselves were astonished to see their constancy, and how they went to their Martyrdom, *tantum ad epulas, tantum ad delicias, tantum ad nuptialem thalamum*, they went to the fire as to a feast, as to a dainty feast, as to their bridall bed.

Wherefore let vs also seeing that we are compassed with so great a cloud of witnesses, cast away euery thing that presseth down, and the sinne that hangeth so fast on. Let vs remember from whence we are fallen, that so wee may repent, and doe the first workes. We can offer vp no greater Sacrifice to our Master: We can purchase no greater happinesse to our selues: We can leaue no better example to others: We can bring no greater comfort to our friends, then vnder the hand of the mercilesse Executioner vndauntedly to acknowledge whose seruants we are, and with a free, though fading spirit to confesse our Sauour.

First, We can offer vp no greater sacrifice to our Master: You shall first vnderstand who ought properly to be called a Martyr. *Cyprian* makes two sorts. The first of them who shed their blood, the second of them who are ready so to do for Christs sake: And to those last torments were wanting (saith one) they were not wanting to the torments. *Zanchinus* acknowledgeth that the Church did vsually call this later sort Confessors, yet he will haue *Epaphroditus* a Martyr, and *Hierom* doth somewhere call the blessed Virgin a Martyr, *quamuis in pace vitam finierit*, & *Policrates* calls *Iohn* the Euangelist a Martyr. And *Chrysost.* tells the people of *Antioch*, that a man may alway be a Martyr, for *Iob* was one and suffered more then many Martyrs did, saith *Bernard* in his Sermon of *Abbot Benedict* pretily differenceth Martyrs from Confessors and somewhere else tells vs of three kinds of Martyrdom without blood. We must first conclude with *Cyprian* and *Augustine*. The cause, not the suffering, makes a Martyr. We disclaime the *Campates* a kind of *Donatists*, who would haue all voluntary Deaths Martyrdomes. I thinke

*Nasians: Orat.*  
32 de Machab.  
beis.

*Hosius. Confess.*  
fidei cap 68.

*Nasians: Cyg-*  
*neorum Carm.*  
lib. & Orat. 32.

de Machabeis.  
Heb. 12.

*Moses and*  
*Maximus & s.*  
26. Epist. inter  
opera Cypriani.

*Cypri. epist. 9. &*  
*Epist. 25. & c.*  
*Lib. de Duplici*  
*Martyrio inter*  
*opera Cypriani*  
tomo. 3<sup>o</sup>.

*Zacch. tomo. 6.*  
in cap. 2 ad Phi-  
lip. vers. 30. apud  
*Aquinam. 2<sup>a</sup>.*  
2<sup>a</sup> q. 124. art. 4.  
° *Euseb. lib. 3. c.*  
28. G. 3.

*Homil. 25.*

*in senten.*  
*Gab. Prateolus.*  
*Elench Heres*  
lib. 3. §. 5.



August. de  
Heres: cap. 69.  
Prateol. lib. 13.  
S. 16.

Zanch. tomo. 6.  
in epist. ad Phil.  
Cap 1<sup>o</sup>.

Idem ibid.  
August. tomo. 8.  
in Psal. 118.

Vbi Supra. in  
Cap. 2. vers. 30.

in 2<sup>a</sup> m. 2<sup>a</sup> q.  
124. art. 4.

Apud Zanch.  
vbi Supra. in  
cap. 1.

Reuel. 1. 9.

Academ. quest.

Cic 1<sup>o</sup>. Officio-  
rum.

Math. 10. 42.

Mark. 10. 30.

Psal. 50. vers.  
vlt.

S. Augustine calls them *Circumcelliones*. And likewise *Pel-  
bianns* who taught them to be Martyrs who slew them-  
selues in detestation of their sinnes. But so (saith one)  
*Iudas* should haue been a Martyr. Secondly as *Talis Causa*  
*so talis paxa*. They are Martyrs who testifie the truth  
*Vsq. ad mortem*, euen sealing it with their blood. The other  
whom the Church calls Confessors, are *Perinde ac Mar-  
tyres*, equinocè *Martyres*, so *Zanchius*: *designati Martyres*, so  
*Tertullian* interpretatiuè, *inchoatiuè secundum quid*, & mentall  
*Martyrs*, So *Caietan*. And therefore we may be bold with  
S. Augustine to blot out some, and question other some  
euen the holy innocents themselues, question I say not  
their blisse, but their testimony that the dignity of proto-martyr-  
ship may remaine vnto S. *Stenen*. The summe of all is this.  
He is properly a Martyr, who is tormented to the death  
for the word of God, & for the testimony of Iesus Christ.  
Of King *Henry* and Queene *Mary* Martyrs, both for the  
honor of the dead, and the peace of the Church, I say no-  
thing. Perchance the question then was, or most while  
was for bounds as *Tully* speakes, but now 'tis for the whole  
possession and inheritance. Nay 'tis *uter esset non uter im-  
peraret*. I am sure Heauen cannot hold vs and Mahomet,  
and blessed is he that shall lay downe his life in so good a  
cause. *A Cup of cold water shall not loose his reward. Whosoener  
shall forsake Houses, or Brethren or Sisters, or Father or Mo-  
ther, or Wife or Children, or Lands for the Name of Christ, shall  
receiue an hundred fold more for the present, and in the world  
to come eternall life. What shall he haue that forsaketh all?  
He that offereth praise and thankes giuing honoureth God. He  
that giues his bread to the poore members of Christ, feedes his  
Saviour, But he that giues himselfe, his life, his blood, doth  
giue all, and therefore more then all. He that giues his life  
can giue no more, Iohn 15. 13. Remember therefore from  
whence thou art fallen: thou couldst offer no greater sacrifice to  
thy Master.*

Secondly, We can purchase no greater happinesse to  
our selues. I should much wronge you if I should labour  
to



to proue this. If heauen be better than earth; if the Crowne of life, better than the paines of death: if things eternall, better than temporall: if to be alwaies happy, better than euer in hazard, in feare, in trouble, then hee that suffereth for the name of Christ, doth to himselfe purchase name, fame, heauen, happinesse; and with *Mary* hath chosen the better part, which shall neuer be taken from him: then he that loseth his life shall finde it, *Matth. 10. 39.* and he that dyes with Christ, shall liue with him, shall raigne with him, *2 Tim. 2. 11.* and the momentany afflictions which he doth here endure, shall cause to him *καὶ ὑπερβολῶς ἔτι ὑπερβολῶς*, a more excellent weight of glory, *2 Cor. 4. 17.* In a word, *participes passionis* shall be *gloria* p *Chrysolog.* *participes* (as saith *Chrysologus*) If we share with him in affliction here, he will impart to vs blessednesse hereafter. *Caluin institut. lib. 3. cap. 8. 97.* So happy are these men whom God vouchsafeth that speciall honour as to dye for him. Write them blessed, as the voice said, *Rouel. 14. 13.* no men more, no men like. *And therefore remember from whence thou art fallen. Thou couldest purchase no greater happinesse to thy selfe.*

Thirdly, we can leaue no better example to others. *S. Paul, Philip. 1. c. 12. 14.* tels vs that his durance turned to the furtherance of the Gospell, insomuch that many brethren in the Lord were emboldned through his bands, and durst more frankly speake the word. In Ecclesiastick History you shall reade continually, how one Martyr led the way to another, and the noble resolution they shewed in their death, made hundreds then alieue to take the same course: yea so powerfull is example in this kinde; that the very heathen not onely gaue them testimony of courage, but were won to the faith, and sealed the same testimony with their blood. So did *S. Alban* beget his heads man to the faith, and had him his companion to the Kingdome of God. So did the constancy of *Pope Sixtus* the second, strengthen *S. Laurence*; and *S. Laurence* brings *Romanus* from a persecuting Souldier to bee his fellow Martyr. *Tryphon* did the like, and almost who did not?

*Beda History  
Angl. lib. 1.  
Palatina, & the  
3. Conuers. of  
England,  
parte 3<sup>a</sup>.*



Tertul. apolog.  
c. 50.

The Phœnix ashes (some say) yeelds another Phœnix: but the Martyrs by life and death begat many. *Semen est sanguis christianorum*. Now if they that turne many to righteousness, shall shine as the stars for ever and ever, Dan. 12. How happy are those faithfull witnesses in heauen, whose holy liues, and vnterrified, vnappalled deaths did strengthen some, and raise vp others, and draw thousands from the very sinke of Atheisme and infidelity, to know and acknowledge their most gracious Redeemer? And therefore remember from whence thou art fallen, thou couldest neuer leaue a better example to others.

3 Conuers. of  
England,  
parte 3.  
Chrysolog. serm.  
134. &c.

Histor. Eccles.  
lib. 4. cap. 16.

4 And last of all, we can neuer bring greater comfort to our friends. The Heathen when his childe was dead, comforted himselfe with that inexorable, vnauidable law of mortality, *scio me genuisse mortalem*: but what vnspeakable comfort would it be, to say, I know I haue begat one who is now a Saint in heauen? This made those three Mothers, *Felicitas*, *Simphorosa*, and that other in the *Machabees*, to encourage each of them their seuen children in their torments, and the comfort they receiued in their childrens constancy, was much more than the pains they endured through the Tyrants furie. This made the Mother of *Simphorianus* run after him when he went to his Martyrdome, still crying out, *sonne, sonne, be mindfull of euerlasting life, looke vp to heauen, &c.* And this made that woman in *Theodoret*, renowned for her care, as well as constancy. When *Valens* the Emperour had threatned death to all vn-arrianized Christians at *Edessa*, and *Modestus* the Gouvernour with his Souldiers, stood ready in the Market place to execute the decree; A woman leading her little childe by the arme, broke through the presse, and laboured to get in among her fellowes. The Gouvernour demanded her, whether she went: shee tels him, shee would drinke of the same cup the rest did. And being further demanded what her childe made there, and why she had brought it, her answer was, That he also might dye that blessed death. Indeed great was the ioy of the whole Church,



Church, *ubi Martyr constanter exhalasset animam pro Chri-* *Erasmus virgi-*  
*sto.* Great was their ioy, if any dyed couragiously; and *num & Martyr.*  
 great their sorrow, their grieve, if any fainted cowardly, *Comparat.*  
 wretchedly, wickedly. *Remember therefore from whence & Cyprianus de,*  
*than art fallen:* Thou couldst bring no greater comfort *lapsis: tome 2,*  
 to thy friends.

*Tertullian* writing to the imprisoned Christians, whom *Cap. 4.*  
 he calls Martyrs, exhorts them to endure constantly by  
 the example of *Lucretia, Mutius, Empedocles*, and such o-  
 thers, who suffered much to little purpose, onely to get a  
 terrene fading fame among men. *Tanti vitrum? quanti ve-* *Ibid.*  
*rum margaritum?* If they did so much for glasse, what  
 should we doe for gold? if honour were bought at so deare  
 a rate, why should we grudge vpon the same tearmes to  
 get heauen? *Nazianzeno* some where tels vs, that the Hea- *Cygnorum*  
 then were onely valiant, when the danger could not bee *Carm. lib. pag.*  
 shunned, it was much if it were so. But what bad *Scenola* *105 I. a.*  
 burne his right hand for missing in the murder of *Porse-* *Cic. orat. de*  
*na?* or if he stood in danger, what is that to *Lucrecia?* *Provinc. Consul.*  
 or to those noble Virgins, who threw themselues head-  
 long into Wels to saue their Virginitie? Who made *Bru-*  
*tus* and *Torquatus* kill their sonnes? Who compelled *Re-*  
*gulus* to returne *ad crudelissimum hostem, ad exquisita sup-* *Cic. 3. officiorum*  
*plicia*, to those mercilesse enemies, to that strange death  
 of his at *Carthage*. And what made the Stoickes so prodi- *B. King, on*  
 gall of their liues, that they little regarded the very extre- *Jonas Lect. 27.*  
 mity of tortures? and when they were vpon the racke,  
 they would cry out, *O quam suauē!* as if it were sport?  
 Surely nothing but a thing of nothing. Honour, and a  
 name amongst men, while the noble Martyr shall haue  
 the acclamation of the Angels, and an euge of his Sau-  
 our. Heauen is his; and as *Nathan* told *Dauid*, if that be *2 Sam. 12. 8:*  
 too little, he shall haue more; *his name shall neuer perishe*  
*from the earth.* As *Cicero* said of *Metellus*, *Calamity* bath *Pro domo sua*  
*made them immortall, even here also.* Their prisons were vi- *ad pontifices.*  
 sited as places made holy by the inhabitants. Men, wo-  
 men, young, old, did kisse the chaines, in which they had



beene fettered: preserve the sword for Reliques by which any had beene deprived of their life: their ashes sacred: their memories blessed: their anniuersaries kept, the day of their death being their *natalitie*, the first of time in which they began truly to live. And what could be wanting, where Myracles were plentiful? God euen at those very places where the Martyrs lay witnessing their blessed state by many miracles: but I forbear. As S. *Ambrose* said of one of them, *Appellabo Martyrem & predicanisatis*. The name of a Martyr is a whole world of commendations. Remember therefore from whence thou art fallen, and repent, and doe thy first workes.

*De virginibus*  
*lib. 1.*

*Cap. 2. vers. 13.*

*1 Sam. 8. 8.*

*Iohn 19.*

*Præcolus ex Ri-*  
*coldo Hæref.*  
*lib. 2. in Bayras*  
*Polidor Virgil*  
*de inuent. lib. 7.*  
*cap. 8.*

*Purchas. lib. 3.*  
*cap. 3.*

*Jn Verrem. 3.*

But this is not all, here is a *Quo vadis*; here is, a whither we fall, as well as whence we fall; and a *Terminus ad quem*. As God said by *Ieremy*, *The people haue committed two evils, They haue forsaken me, the fountaine of living waters, and haue digged them pits, euen broken pits that can hold no water; and as elsewhere: They haue forsaken me, and worshipped other gods, no gods; They haue gone from Christ, to Antichrist; from God to Mahomet, that same inimicus homo, that hath done so much mischief to Gods vineyard. Wherefore as Pilate sometime said of him, in whom he confessed, that he could finde no fault at all: Ecce homo. I shall say to you of this cursed Caitiffe, and scourge of Christendome, in whom I can finde nothing but faults, and those monstrous ones. Ecce homo, take a view of him. And though I cannot affirme, whether he were genere admodum vilis, as some: or nobili genere natus, as others: Whether he were descended of Noble, or obscure Ancestors: nor whether his Parents were Iewish or Pagan, or both, or neither: nor whether he were an Arabian, or a Persian, or neither: nor whether he was buried at Mecha, or Medina, or at neither, but deuoured of dogges (the hellish history of his life and death being as obscure as hell:) yet all accord that he was what Tully said of one, *Immensa aliqua vorago aut gurgis vitiorum turpitudinumq; omnium*, the very puddle and linke of sin and wickednesse. A thiefe, a murderer, and adulterer, and*



a Wirtall. And from such a dissolute life proceeded those  
 licentious lawes of his. That his followers may auenge  
 themselves as much as they list. That he that kils most  
 Infidels, shall haue the best roome in Paradise: and hee  
 that fighteth not lustily, shall be damned in hell. That  
 they may take as many Wiues as they be able to keepe.  
 And lest insatiable lust might want whereon to feed, to  
 surfet, he alloweth diuorce vpon euery light occasion.  
 He himself had but eleuen Wiues, besides Whores; but the  
 Grand-Signior in our daies kept three thousand Concu-  
 bines for his lust.

*Ph. Morney de  
 veritate Christi-  
 an relig. c. 33.*

*Purchas lib. 3.*

*c. 9. §. 5.*

*Ant. Gueuerra.*

*epist. ad Comitem  
 Myrand.*

*Licurgus*, his lawes allowed Man-slaughter: *Phoroneus*  
 permitteth Theft: *Solon Solinus* tolerateth Adultery: *Nu-  
 ma Pompilius* makes it lawfull to conquer and keepe: The  
 Lydians and Baleares suffer, nay, command what I shame  
 to speake: And euen he whom we must acknowledge the  
 first and greatest Law-giuer vnder God; *Moses* himselfe  
 will suffer something *propter duritiem cordis*: but take all  
 the worst out of all these, and out of all other the worst of  
 all; and *Rehoboams* little finger shall be bigger than his  
 fathers loines. The wickednesse which *Mahomet*s lawes  
 alone maintaine, are more and more monstrous then  
 them all.

*1 Reg. 12. 10.*

Not to tell you of the Angell hee met ten thousand  
 times huger than the whole world: nor of those Angels  
 that lusted, now hanged in iron chaines till the day of  
 iudgement: nor of their faire Hostesse taken vp into hea-  
 uen, and made the beautifull day-starre. Nor of *Seraphiel*  
 his Trumpet, which is as long as a iourney of fifty yeeres,  
 some say, five hundred: and that is more sutable to some  
 of his relations, as namely of an Oxe so huge, that it is  
 a thousand yeeres iourney from one of his hornes to the  
 other; and of a Key seuen thousand miles long (the doores  
 themselves must needs be great) and of the Bridge that  
 is made ouer hell; and of the resurrection of Birds and  
 Beasts: and how death shall be changed into a Rammie;  
 and what that Atheist *Agrippa* said for the Ass, this  
 dam-

*Hemming. lin*

*Psal. 84. cap. 8.*

*a Purchas lib. 3.*

*cap. 5.*



*Cornelius Agrip-  
pa de vanitat.  
Scient.  
Purchas.lib.3.c.  
13.*

damned circumcised miscreant dare say for his Ram and that the Ram, (more charitable then his Masters) doth pray for his persecutors, for those which sacrifice him. I should be loath once to mention those whet-stone lyes of his, but that you may see what a iolly fellow those men serue which fall away and turne *Turke*. And therefore let it not distast if I adde, How *Hali* his sword would cut Rocks asunder, (but you must vnderstand 'twas an hundred Cubitts long) How Mahomet found the Sunne where it lay resting it selfe in a yeallow fountaine. How the Moone brake in two peeces, and fell vpon the Hills of *Mecba*, but Mahomet made it whole againe. How he tells of an *Vtopian* land white as milke, sweete as Muske, soft as Saffron, and bright as the Moone: yet this is nothing to his Paradise, the ground thereof is gould watered with streames of Milke, Hony and Wine. How there his followers after the day of Iudgement, shall haue a merry madd world, and shall neuer make an end of eating, drinking, and colling wenches. And these (if you will beleeue it) are sweete Creatures indeed; for if one of them should spet into the Sea, all the waters thereof would become sweete.

*Hemming.in  
Psal.84.c.8.*

*Purchas.lib.3.c.  
5.*

This is a tast of his infernall doctrine, of those strange lyes and strong delusions with which he hath bewitched the world, and led men-hood-wink't into the Abisse of perdition.

*So Denis in his  
Treatise a-  
gainst Mahomet  
Printed at  
London.1531.  
Whittaker a-  
gainst Campian.  
in his answer  
to the tenth  
reason.*

This is, or is like that Dragonstayle. Revel. 12.4. Which drew the third part of the Starres of Heauen and cast them to the earth, this is that same *Abaddon* and man of sinne. This is *Mahomet*, one that hath brought more soules to Hell, then all other sects and heretikes besides. I take that laying of a Reuerent Diuine, (whose memory I honour) to be spoken somewhat in heate of opposition and forcedly: That the Romish *Antichrist* alone hath more enlarged the infernall kingdome, then all Iewes, Nero's, Mahomets, Arrians, Nestorians, Macedonians, Euticheans, and the rest. Truly I confesse (as things now goe)

Many



Many a Pope is rather a Bite-sheepe then a Bishop (so *D. Fulg. in. 2. Cor. 1. 17.*) one tearmes him ) and much is the woe and wisternesse that *Rome* hath brought vpon Christendome. Many soule, false, frenzie-full positions hath shee obtruded to the world on paine of damnation to be beleeued, and so great is her Merchandizing that she dare set Heaven it selfe to sale. But if Turke and Pope together cannot make *Mr. Montag. appeale. c. 5. & 8.* vp that one Antichrist, and hee may not be both of these, nor yet a third out of both these. I adde, nor a third besides these. I should rather probably conclude with learned *Zanchius* and others more. *The Turke is he.* The Turke is he who though he professe himselfe the Prophet of God, yet exalteth himselfe against all that is called God, and doth most blasphemously deny God, neither acknowledging the Trinitie, nor that holy One, the power of God. The Turke is he who raigneth in that *Tomo 7. de pre-seruant. Sancto-rum. & ib. tract. de fine seculi. & tomo. 8. Respons. ad Arrianum.* hilled City of Constantinople and sitteth in the very Temple of God. Hierusalem is his, and a great part of the world runnes after him. The Turke is he who as *Hambal* was said of *Rome*, or *Scipio* of *Carthage*, is the very scourge and plague of Christendome, and Hammer of the world; An enemy *Cic. Philip. 4.* implacable, who doth count it his greatest sport and recreation, as one said of *Anthony*, to mangle, murder, wallow in the blood of Innocents: yet with that Strumpet in the *1. Reg. 3. cap.* is content to share the prey, but 'tis with the Deuill. The one seekes the body, the other the soule.

Good God is it possible that the great Princes and Monarches of Christendom can so long endure both to heare and see this extreme misery! And cannot the intolerable seruitude of their Christian Brethren, their chaines and bonds so hydeous and shamefull; their complaints so many, their torments so mercilesse, their blood sanctified by Baptisme lesse valued then the blood of beast cannot these kindle in our hearts the holy fire of compassion, and whet our swords against that Common enemy? Cannot this put an end vnto those wofull warres of ours, *Nullos habitura triumphos?* Where one *Lucan lib. 10.*



Revel. 19. 2.

Member wounds another to the hazard of the whole body? that so wee might auenge the bloud of Gods seruants, which hath so long time called, cried for reuenge and set a bound to Turkes pride and Propagate the glorious Gospell of our Sauour. While now our discord is his aduantage, and our warres his opportunitie.

So Fran. Oliverius apud Sleidan. lib. 14. & Polidor Virgill. lib. 7. c. 8. Luther. vid. ubi Supra.

Prateol. Heres. lib. 11. §. 38.

Tomo 7<sup>o</sup>. de perseverant. Sanctorum.

Lactantius lib. 6. cap. 24.

There was one ° who sometime said. We might not wage warres against the Turkes, and that it was no Christian warfare: *Aliquid humani passus est.* He was a Man and so he spake. O might I liue to see the time when our Roberts, Godfreys, Baldwins would set foote in stirrop againe! and might I be one of the meanest Trumpettors in such an holy expedition.

But we must Leaue the wound and him that gaue it, that we may prouide a plaister. The Montanist like a timid Chirurgeon doth forsake the cure, and the mercilesse Nouatian doth not only passe by the wounded man, with the Preist and Leuite, without reaching an helping hand, But *ingeniosa & noua crudelitate*, as saith S. Cyprian wickedly though wittily kills out right. Indeed that impure Puritan *Novatus* was all for Iudgment, and would not afford one drop of mercy to those miserable wretches who in heate of persecution fell away. No teares, no submission, no satisfaction, no possible repentance might serue the tourne, whereby they might be reconciled, and receiued to the Church againe. Now *Zanchinus* is of opinion that the Nouatians were not so vnlearned or vnskilled in the scriptures, but that they knew, *At what time/when a sinner repenteth of his sinnes from the bottom of his heart, God would forgive,* but they verily beleue, that such as committed those grand sins as to deny their faith, their Sauour, could neuer haue the grace of true repentance. But we haue promises and examples to confute their errors: And the Church did most worthily exclude and banish them, who were so difficult and inexorable to receiue others. God commands not impossibilities, but such is his goodnesse, knowing the weakenesse and frailty of man.



man. He hath left a doore open whereby man hauing gone amisse and returning may enter in, To thinke God cannot forgiue is against his Omnipotency, to thinke he will not forgiue is against his Goodnesse, To doubt of either is against his gracious *Come vnto me &c.* *Math. 11.28.* For he that confesseth and forsaketh his sinne shall obtaine mercy. And he that taught us to pray for remission and forgiveness, intended (who dares doubt it) to forgiue. *Prouerb. 28.*

But there are sinnes, and there are crying sinnes, *Acts 18.14.* *1 John 5.* *iniquitates* and *indignitates*, sinnes and auacious sinnes, and sinnes to death. There are indeed, and to deny our faith is none of those little ones and peccadillios: But he that longeth friends, lands, life, more then Christ is unworthy of Christ. *Math. 14.* And how detestable such offences are, they may testifie whom a present vengeance hath ceized on, and who in the midst of their escape haue felt the powerful reuenging hand of the Almighty. *Cyprian* wil tel you of one stricken dumbe, and of another who presently possessed with an vncleane spirit bit her tounge in peeces, *Pœna inde capit, unde & crimen.* And diuerse such like. In a word tis a Millstone sinne and sinne of offence: and woe to him by whom offence cometh. But tis not a sinne against the Holy Ghost, though it come neere to that sinne, nothing neerer when tis not done, *Animo peccandi* willingly, willfully, and maliciously. And so did *Theophilact* plead for S. Peter that he had *intransigens* *corrupta* the seed, the roote of faith was left behind. And *Gregory* That some sinne of ignorance. So *Paul*, some of infirmity, so *Peter*, and other some out of a desire and malicious propensity to sinne. To the prince of the Apostles I may adioyne that Prince of peace *Salomon* that great one, who fell into so great Idolatry. And *Manasse* who exceeded all men in abomination of sinne, yet is he afterward numbred among the friends of God. *In Homil. Marian. Serm. 5.* And *Marcellinus* the Pope, who burnt incense, yet at the last suffered for the faith, and *Casta* and *Emilia* and a world beside, who first fell, and then repented, and so re. *Platina, Carra. 17. &c.* *Cyprian.*



In Homil. Mar-  
rian ubi Supra.

Cyprian.

Acts. 8. 22.

Canus. Bucanus,  
Alsted &c.  
2. Cor. 7.

Herman Coloni-  
ensis tit. Conuers.  
à peccat.

Laëti in suis lib. 6.  
cap. 24.

The Booke of  
Common  
prayer in  
princip. ex  
Math. 3. 2.  
Rhem. testa-  
ment, in Math.  
11. 9. 3.

penitent, that they not only obtained pardon of the Church in Earth, but the glorious Crowne of Martyrdome in Heauen. Yea I know some that tell vs how for this very cause the Deuill hasted to take *Iudas* out of this life, least knowing that there was a way to turne to Saluation, He might by penance recouer his fall. I presse it not; but yet *Novatus* must heare will he nill he; That the Church was euer ready to receiue those which returne, her Armes are open, her breasts naked, and she cannot forget her Child, and if shee could, yet I know who cannot. And therefore though this sinne of thine be a scarlet sinne, Yet will I not say to thee as some *S Peter* to *Simon Magus* *si fortè remittatur*. Repent of this thy wickednesse, and pray to God that if it be possible thou maiest be forgiven, yea I know thou wilt be forgiven. But Thou must repent and do thy first worke.

I cannot but approue their saying, who deriue pœnitencie from pœna sorrow within, and shame without, but this is not enough, it must bee *λύπη κατὰ θεόν*, A godly sorrow which doth cause a gracious repentance, feare and griefe doth accompanie the damned, but a Religious soule beginnes in sorrow, walkes on in hope, resolves on Reformation, addeth wings to his resolution, and to finish and perfect all labours to doe *The first workes*, the workes of Grace. This made one define Repentance to be, an earnest hearty serious sorrow for our sinnes, enliuened with the hope of pardon, and accompanied with a firme purpose of Amending what hath bin amisse. This made Another say that to Repent is *institiam denuò operari*. Not only to be sorry for what is done, but seriously to intend, purpose and liue a better life, and accordingly hath our Church somewhere translated Pœnitencie into Amendment of life. How euer the *Rhemists* haue found a knot in a Bullrush, and dislike what they can neuer amend. The common diuision of Repentance is into *Contrition, Confession and Satisfaction*, But many thinke it more common then safe, and in detestation of Auricular confession



confession, or for feare the al-sufficiency of Christs satisfaction were hereby questioned, they cannot brooke, they cannot once endure the name of Confession or Satisfaction.

And yet the Papists make them not *essentiall* parts but *Integrall* the *Materialls* or *quasi materia*. Either as something of or something belonging to repentance: either as parts of poenitency, or <sup>b</sup> acts of the penitent, necessary either *ut precepta* or *media* <sup>c</sup> as things of nature or conducing to the perfection of Repentance. Many of them haue said no more, and for ought I see we say as much, for when no stone is left vnmooued, and sicke man like we haue tossed vs from side to side, we are still in the same place: We admit them all in some cases. As for confession to the Priest, our Church approues and preseth it: indeed as *Medicinall* not *Sacramentall*, and though the Keyes be growne Rustie yet are they Rich. But we haue not now to doe with any secret sinne, but with a knowne Capitall offence. And though with the Greeke Church we content our selues oft-times with confession to God alone, yet here together with them we doe admit, approue, vrge a publike *exhomologesi* open confession and Church discipline.

As for Satisfaction our intent is not to make Leuell with the Almighty for our sinnes. We know the disproportion betweene Mans weakenesse, and Gods iustice. But publike offences may not be smothered priuately, and he that hath giuen scandall & offended the Church, must to the Church giue Satisfaction. Said I that he must? Nay he will, he will willingly. He will cry *ignosce pater* for his sin, and *ignosce frater* for his Example. All his griefe is that he did sinne, and not that he doth suffer, and freely and ingeniously he will confesse, That whatsoever is layed vpon him, whatsoever his penance be either for the humbling of himselfe, or for a terror vnto others is all too little. *Irenaeus* will tell you of a woman seduced by *Marke* the Heretike, which did spend her

<sup>a</sup> Concil. Trident. sess. 14. sub Iulio tertio sess. 4. Can.

<sup>b</sup> ibid & Concil. Florent.

<sup>c</sup> Concil. Trident. in Catechis. ad parochos. in sacrament: poenitent.

<sup>d</sup> Booke of common praier.

<sup>e</sup> B. Vssher in answer to the Iesuits challeng pag. 92.

<sup>f</sup> Canus parte 5<sup>a</sup> de relict. poenitent.

<sup>g</sup> Thom. ex Anselmo. Satisfactio est compensatio Offensae

praeterite ad aequalitatem iustitiae.

<sup>h</sup> D. Fulke ad 2. Cor. 2. 9. 6. in

Rhem. Test. & against Stapleton Fortresse. 10. difference.

Lib. 10. c. 9.



1b.

Lib. 5. c. 28.

Lib. 3. c. 11.

Lib. 1. de peni-  
tent. cap. 16.In Suida. in  
ter sua opera  
post. lib. 1. c. 11.

Lib. de peniten.

De mirabil.  
Sacre script.De peniten. lib. 2  
cap. 1.Apud Carranz.  
cap. 37. eiusdem  
concil.

whole time in bewayling her offence, and of others which did in *manifesto exhomologesin facere*. publicly acknowledge and lament their sinnes and wickednesse. *Eusebius* will tell you of an *Hereticall Bishop, Natalis* who clad himselfe in sackcloth and ashes falls downe to the feete of the Bishop, and with a world of sighes, and teares craues pardon. *Socrates* will tell you how *Erebolus* for renouncing his faith lay along in the Church porch and cryed vnto such as came in, Tread me, Tread me vnder your feete, for I am the vnfauory Salt. And *Ambrose* will tell you of Many who did euen plow vp their face with teares, wither their cheeks with weeping, prostrate themselves to the feete of the passengers, and with their continuall abstinence and much fasting they made their liuing bodies the very Image of Death. I might adde vnto all these old *Origen* that *Library* of learning and Ocean of woe. But we will passe from voluntary submission to *Canonisall satisfaction*. And here giue me leaue to say somewhat of the Lawes Ecclesiasticall and punishment inflicted by the Church, that which many ignorantly condemne, and many most maliciously hew at. *Tertullian* will tell yow that such like offenders as these must *pastum & potum pueri nolle*. Bread and water must be their diet, as the Prophet *Dauid* said. *My teares haue bene my meate day and night.* That they must pray, and sigh, and weepe, pray to God, humble themselves to the Priest. *S. Augustino*, will tell you that they must neuer thinke their penance enough, they must alwayes sorrow, alwayes cry *peccavi*, life and lamentation must end together. *S. Ambrose*; The more a man throwes himselfe downe by sorrow and submission, the more abiect he is in his owne sight, the more accepted shall he be in the sight of God. But this is generall. The Church did appoin certaine formes of penance according to the quality of the offences, and for denying the faith. *Gravem redendi difficultatem sanxit antiquitas* as a Canon in the *Agathon* Councell about a thousand yeeres



yeeres ago. Our forefathers (say they) did command  
 and enioyne a bitter pennance to all such as had denyed  
 the faith. Indeed some (as 'twas said of Novatus) would  
 admit no reconciliation, some would receive *only once* all  
 such as fell after Baptisme. The usuall practise was to en-  
 ioyne a three yeeres pennance, at the least, to such as did in  
 time of persecution and against their wil deny: some had  
 their punishment prolonged euen vnto 8. or 9. yeeres, or  
 more; and some were put of *ad magnum diem*. Euen till the  
 hower of death or day of Iudgement. And if he were a  
 Priest that fell He lost his orders, nor might he euer re-  
 couer his former state, but by enduringe the brunt of a  
 second persecution. And last of all, if any were restored  
 either of the Laity or otherwise, it must be done by lay-  
 ing on of hands and confirmation of the Bishop. And  
 this *Eusebius* calls the ancient custome, and *Cyprian*, that  
 to doe otherwise were to ruinate and not restore. Now  
 during the time of these long appointed pennance, some  
 were *Audientes* and might only stay the Sermon: other  
 were *Orantes* and might be present at prayers, but must  
 depare when the *Eucharist* was to be administred. To  
 admit them to the Communion, was to giue that which  
 is holy to dogs, some some, and to presse to the Altar was  
*Domini corpus invadere*. So *Cyprian*, yet all this while there  
 were Relaxations, moderations, mitigations, or as the  
 new word (saith *Cheremius*) hath it, *indulgentia* from the  
 rigor and severitie, & there was a peculiar reserved power  
 in the R. R. Bishop. He might either lengthen or shorten  
 the time as he saw cause. For as one saith out of *Hierom.*  
*Apud deum non tantum valet transire temporis quod et aeterni*  
 God regardeth not the length of the pennance, but the  
 Contrition of the party, not how long, but how heartily  
 we humble our selues.

This was the Discipline of the primitive Church, this  
 was the remedy they did provide, against those cruell  
 Capitall offences, that as the Orator saith, they might not  
 not cover the wound, and labour to profit, rather then to  
 please

*carranz, in Con-*  
*cil. Ancyran.*

Can. 6.

Ibid. Can. 10.

Lib. Eccles. Hist.

7. cap. 2. tomo 1.

Epist. 10.

Bysh. Alloy in

miscellan names

4 sorts. ex Con.

Nicen.

Moses & Maxi-

mian & c. inter

opera typica

tom. 1. epist. 26

De Lapsis.

Exam. Conil.

Trident. par. 3

2. d. 2. d. 2. d. 2.

Concil. Ancyran

Can. 2 & 5.

F. Th. Chaniua,

de contrit.

4. d. 2. d. 2.

012

2. in Verrem.



So *Clarius Ro-*  
*manus ad Cypri-*  
*anum inter eius*  
*opera tomo 1.*  
*ep. 31.*

please the patient. That neither the wicked might be incouraged by their Facility, nor religious mindes disheartened by their Cruelty: and yet of the twaine, it was better with *Domitius* to be thought seuerer in punishing, then dissolute in pratermitting, passing by the wickednesse.

Thus were some strengthened in the faith, and armed against lapses, others were made to see the greatnes of the sin, and terrified against relapses. All were framed, ordered, tuned, to a most wished happy harmony, in the Church of God.

*Reply pag. 41.*

Yet Master *Cartwright*, that disturber of *Sions* peace, will cry out against the Churches seuerity, extreme, excessive seuerity: and though he somewhere tell vs, That Murderers, Adulterers, and Incestuous persons must dye the death; The Magistrate cannot saue them, (such is this mild *Moses* mercy toward those,) yet here *pardon, pardon,*

*Ibid. pag. 36.*

*pardon.* And lest he might seeme any way to fauour the proceedings of the Roman Church, though when shee was yonger by 14. hundred yeeres, then now she is, Hee

*Ibid. pag. 149.*

tells yee, that if offenders be not meete to receiue the holy Sacrament of the Supper, they are not meete to heare the Word of God, they are not meete to be partakers of the prayers of the Church, and if they be for one, they are

*Ibid. pag. 131.*

*Caluin. Institut.*

*lib. 3. cap. 3. § 6.*

*Ibid. lib. 4. c. 12.*

§ 8.

also for the other. But this is he who thinkes it more safe for vs to conforme our indifferent Ceremonies to the

*Ibid. lib. 4. c. 12.*

Turkes, which are a farre off, than to the Papists, which are so neere. Indeed his Master tells vs, that the Church

*Ibid. lib. 3. c. 4.*

did vse too much rigour. And would know, *si Deus tam, benignus est, ut quid Sacerdos eius austerus vult videri?*

§ 10.

*Art. 33.*

God (saith he) is mercifull and gracious, why should his Priest be so austere and rigorous? And yet *Caluin* here in our case will haue the sinner yeeld sufficient testimony of his sorrow, that the scandall which the offender hath giuen, may be obliterated and taken away. And it must be *palam in templo*, and so doth our Church teach The offender must be openly reconciled by pennance.

Indeed we might be as vnreasonably plausible as of the



other some are, and with those *Hesterni*, as *Tertullian* calls *Cyprian* *tomo 1. epist. 10.*  
*Praxeas*, we might remove the ancient bounds which our *Pro. 22. 28.*  
 Fathers have set. We might be as unhappily, vndiscreetly, *Tom. 1. epist. 40.*  
 mercifull as *Felicitissimus* in *Cyprian*, or another, if it be true *lib. 6 cap. 19.*  
 in *Socrates*; we might after a welcome home, admit them  
 to the Church and Sacraments, but it would proue a *Cyprian de lapsis*  
 worse persecution then the first; and we should call them  
*A medela vulneris*, it were the way to kill out-right, and  
 not to cure the disease. *Quae nimis properè minus prosperè.* *Idem tomo 1. epist. 10.*  
 The words are *Bernards*, but it is a proverbe of our own: *Serm. de Bene-*  
*More hast than good speed.* This made some holy men of *d. cto Abbate.*  
 old pray; that those which had fallen, might know and  
 acknowledge the greatnesse of their fall, that so they  
 might learne *non momentaneam neq. praeperam desiderare*  
*medicinam.* That they might with all fearefull humblenesse *Clerus Romanus*  
 expect, and not audaciously presume a pardon. But to *ad Cyprianum*  
 foder those rents, to daube the breach with vntempered *inter eius opera,*  
 mortar, to incarnate on the splintred bones, to cry peace, *tomo 1. epist. 31.*  
 peace, in a present perill, and the greatest danger; what is  
 this else, but to precipitate and plunge a poore distressed  
 soule into a more perplexed case and desperate disease?  
 It is a terrible lenitie, as saith *S. Augustine*; a courteous *Terribilis leni-*  
 mischiefe, as *S. Cyprian*; a foolish pity, as *S. Bernard*: *tas, blanda per-*  
*Misericordiam hanc ego nolo*: God keepe all poore sinne- *nicies, stulta mi-*  
 sicke soules from such Physitians. Let the righteous ra- *sericordia.*  
 ther smite me friendly, and reprove me; but let not their *Bern serm. 42.*  
 precious balmes breake my head. Let me know my dan- *super Cantica.*  
 ger, and whence I am fallen, that I may repent, and doe  
 the first workes.

If much be remitted of the ancient seuerity, as we see  
 there is, and the punishment be much lesse then those pri-  
 mitiue times did vsually inflict: it is not because the sin  
 is now lesse, or the compassion of the faithfull greater; for  
 that ancient discipline is to be wished for againe, but these  
 delicate times will not suffer it. And the Church is for-  
 ced to condescend to the weakenesse of her children. Ma-  
 ny men are become *pudoris magis memores quam salutis.* *Church-booke*  
*ante Commutat.*  
*Tertul. de pati-*  
*tent. cap. 1.*

L

They



They will rather hazard the losse of heauen, than endure disgrace (they account it) on the earth.

And this is the very cause why many, and as I am informed, many hundreds, are Musselmans in Turkie, and Christians at home; doffing their religion, as they doe their clothes, and keeping a conscience for euery Harbor wheer they shall put in. And those Apostates and circumcised Renegadoes, thinke they haue discharged their Conscience wondrous well, if they can Returne, and (the fact vnkowne) make profession of their first faith. These men are cowards, and flexible before the fall, carelesse and obstinate after it: but what good will it doe them, faith *Lactantius, non habere consciunt, & habere conscientiam?* to haue no witnesse without, and one within? to hide their finnes from men, and to appeare as they are to the righteous Iudge, from whose eyes nothing is hid, nothing is secret? to be baptised with *Simon Magnus*, and yet liue in the gall of bitterness, and bond of iniquity?

Bern. in Psal.  
Qui habitat.  
serm. 11. lib. 6.  
cap. 24.

Cyprian de lapsis.

Gregory Nyssen  
in the end of  
his Homil of  
Repentance.  
*Si vis curam,  
agnosce  
languorem.*  
P. Chrysolog.  
serm. 30.

These are those cursed wretches to whom *proprius interitus satis non fuit*: who will not perish alone, but both by their example, and their exhortation, draw others into the same pit of perdition also; who doe adde sinne to sin, and multiply and aggrauate their offences, by hiding, denying, excusing, translating sinne. So that they may be Men here, they care not to be diuels afterward. If any such be here, who hath receiued the Marke of the Beast, and liues vnkowne; yet for Gods sake, for his owne sake, for that sweet Name by which he is named the Name of Christ: by the hope of heauen, by the feare of hell; by his friends on earth, and the holy Angels in heauen, who ioy at the conuersion of a sinner, by whatsoeuer is dearest vnto him, and nothing should be dearer than his soule. I shall, I doe beseech such a one to be mercifull to his owne life. *Laßte dir in die rechte wege des HERRN wechsen &c.* Get thee to some learned Priest, open thy griefe to the Physician of thy soule: He will, compassionate thy case with a fatherly affection: shew vnto him without blushing, those secret



secret sores of thine: and he will (or be he branded for ever with the ignominy of Irregularity) he will saue thy credit, and saue thy wound. Credit? alas, alas, what's Credit if the soule must perish? or what's Reputation, which cannot compasse one drop of water to coole a flaming tongue?

And you whom God suffered to fall, and yet of his infinite mercy vouchsafed graciously to bring home, not onely to your country and kindred, but to the profession of your first faith, and to the Church and Sacraments againe. Let me say to you (but in a better houre) as sometime *Iosuah* to *Achan*: Give glory to God, sing praises to him who hath deliuered your soule from the nethermost hell: Magnifie him for his vnspeakeable goodnesse and mercy towards you: labour not either to couer, or lessen your offence.

When I thinke vpon your Turkish attire, that Embleme of Apostacie, and witnesse of your wofull fall, I doe remember *Adam* and his figge-leane breeches; they could neither conceale his shame, nor couer his nakednesse. I doe thinke vpon *David* clad in *Sauls* armour, and *1 Sam. 17.* his helmet of brasse. I cannot goe with these, saith *David*: How could you hope in this vn sanctified habit to attaine heauen? how could you, clad in this vnchristian weede; how could you but with horror and astonishment thinke on the white robe of the innocent Martyrs which *Reuel. 6. 11.* you had lost? How could you goe in these rewards of iniquity, and guerdons of apostacie? and with what face could you behold your selfe and others?

I doe assure my selfe, the torments you endured, were grievous, & the hope for your deliuey, was little or none: but *Seneca* puts it downe for an Axiome; that a man cannot be much grieued, and long together, and that the paines will be either sufferable, or short: if it be not alwaies so. Yet what saith *Cicero* of *Trebonius* miserably flaine by *Dolabella*? Sicknesse doth oft times punish many of vs here, as much and much more, than stripes could torment



Tertul. 76.

you there. However the longest day hath a night, and the torments and tormentors cannot last for ever: but *montes erant et durant. Aetna and Vesunius* burne and continue. We should thinke vpon the paines of hell which last for ever.

Euseb. lib. 6. c. 40.

Gr. 41.

Euseb. lib. 5. c. 1.

Fox.

Zuinger.

I know you were young; so was *Daniel* and the three Children: so were *Dioscorus* the Confessor, and *Ponticus* the Martyr: adde (if you please) our English *Mekins*, who all at fifteene yeeres of age endured manfully whatsoeuer the furie of the persecutors pleased to inflict vpon them. I might adioyne to these some of ten yeeres old, and *Vinn* of seuen. And (though we call them the weaker sexe) yet hath the Church her Women-Martyrs, not a few, who haue endured as couragiously as euer any then did. Witness *S. Agnes* at 12. yeeres old; *Cecilia*, *Agatha*, & a world besides.

*Ambros. de vir-  
ginib. lib. 1.*

In a word, youth and torments, and what euer else may be alleadged, doe somewhat lessen and extenuate the sinne; but they cannot cleare the conscience. Wee are bound without fainting to resist vnto the death.

Gal. 6. 1.

*Ille hodie ego  
cras, so ille a-  
pud Bern. de re-  
surrect. Domin.  
serm. 2.*

Tit. 1. 16.

1 Tim. 5. 8.

I would be loath to breake a bruised reede, or adde affliction to affliction. Let not what is said or done, encourage any of you to reioyce in your neighbours fall, nor triumph in his misery. Farre be all vnchristian vpbraidings, reproches, twittings, from your Christian hearts; but as *S. Paul* said of *Onesimus*; *Receiue him as a beloued brother for euer, and doe it with the spirit of meeknesse, considering your selues, lest you also be tempted.* God forbid that any of you should grieue his soule, for whose returne the Angels doe reioyce in heauen. Prophets, Patriarkes, Apostles, Angels, haue fallen, and who is he that is assured of his strength? or who can say he shall stand fast for euer? Though you trafficke not for *Turkie*, yet may you bee Apostata's at home, denying in deeds, and worse than Infidels.

But you that goe downe to the sea in shippes, and occupie your businesse in great waters (for the state of the world



world cannot stand without buying and selling, traffique and transportation) what shall I say of you? *Pittacus* reckons you neither amongst the dead, nor the living. The graue is alway open before your face, and but the thicknesse of an inch or twaine that keepes you from it: One breath, flaw, gust, may end your voyage. But if *Paul* scape drowning, yet he sees a Viper on the shore, and if all dangers of the sea quit you, yet a mischiefe from the land may ouertake you. That *African* monster, to which so many poore soules haue been made a prey; The Turke, (which God forbid) may bring you vnder his Lee. And as *Ioh. 21. 18.* our Saviour said of *Peter*, you shall stretch forth your hands, and he shall gird you, and leade you whither you would not. If such a calamity should euer befall any of you, yet remember your first loue, the God of loue, your blessed Saviour: *fight a good fight, keeping faith and a good conscience.* So shall Christ heare when you call, and shall deliuer you in the needfull time of trouble: He shall bring you backe vnto your home in safety, and as you haue confessed him before men, so shall he confesse you before his father which is in heauen. *1 Tim. 1.*

The first workes come now in the last place to be spoken of; this is one of the liffoms or twists of that coard which will hardly be broken. Remember, repent, and doe the first workes. Workes must be one, or it will neuer hold, but adde them, and you shall make *S. Bernard's* rope, strong enough to draw seules out of the diuels Gaole: I should here tell this poore penitent, what one tels the Citizens of *Luca*. It behoueth him to make good what he hath formerly and faintingly denyed. He must cast off his barbarous barbarian habit, and putting on a Christian resolution; he must boldly confesse his Saviour in the same place, where he did first deny him; or because *Durus est hic sermo*, as they say in the 6. of *S. Iohn*, this is an hard saying: and it is indeed, and requires a speciall fortitude and most heauenly resolution: and *non omnes capiunt*; it must be giuen them from aboue: yet in the whole course of his life,



Rom. 8. 38. 39.

let his repentance be made manifest, and let him ingraue in his heart those words of the Apostle; *Nor death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor Turke nor Atheist, nor any other Creature, shall be able to separate him from the love of God, which is in Christ Iesus our Lord.*

Heb. 11. 6.

Iam. 2. 17.

a Rom. 12.

b 2 Cor. 9. 7.

c Titus 3. 1.

d Colos. 1. 10.

e 1 Cor. 15. vlt.

f 1 Cor. 9. 26.

Iames 1. 22.

1 Cor. 9. 25.

Psal. 37. 37.

In Homil. Marian. serm. 16.

And I should say somewhat of the Ephesians, of them, and to them; for I feare me they haue a populous posterity, euen in our owne land. Workes without faith are vnprofitable; and faith without workes is dead: nor will euerie worke serue, but there must be *feruency* in prayer, *cheerfulnesse* in giuing, *a promptnesse*, *fruitfulnesse*, and an *abounding* in euery good worke: *so run, so fight, spera meliora* must be your Motto. Doe what you can, yet know you can neuer doe enough. Lippe-religion doth but set an edge vpon GODS anger, and make man the more inexcusable; and therefore see that yee be Doers of the Word, and not Hearers onely, deceiuing your selues. And so heare, so doe, as men that strue for the mastery: they doe it, as the Apostle saith, to obtaine a corruptible Crowne; and the height of their hopes is but *unius hora hilaris insania*: I went by, and loe they were gone; but you shall escape that strange darke, durable fire of hell, where the worme dyeth not; and shall be receiued into your masters ioy, into the blessed fellowship of Saints and Angels, into the glorious liberty of other the sonnes of God: as children, heires, co-heires with Christ, you shall bee glorified with him. To whom be ascribed all Honour, glory, power and praise for euer.

AMEN.

FINIS.



